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The

Practical Religion

BY THE
REV. VERNON STALEY,
AUTHOR OF "THE NATURAL RELIGION,"
"THE CATHOLIC RELIGION," ETC.

WITH A PREFACE BY THE
REV. T. T. CARTER,
HON. CANON OF CHRIST CHURCH, OXFORD;
AND WARDEN OF THE HOUSE OF MERCY, CLEWER.

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"Christianity lays us under new obligations to a good life, as by it the will of God is more clearly revealed, and as it affords additional motives to the practice of it, over and above those which arise out of the nature of virtue and vice."—Bishop Butler, *Sermons*, xi. 23.

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PREFACE.

THIS work forms one of a series which the author planned, as setting forth, in simple form, the main lines on which an English Churchman's faith is based—(1) what we believe of purely natural religion, such as conscience suggests and dictates, and reason confirms; (2) what divine revelation teaches beyond our own possible discovery or attainment, and on which our higher life and eternal hope depend; and (3) the consequences of such communications by God of Himself, of His nature and of His will, so as effectually to rule our inward as well as our outward life.

These three volumes, entitled respectively, *The Natural Religion*, *The Catholic Religion*, and *The Practical Religion*, thus embrace in a connected series all that is necessary for a simple knowledge of the main facts, both of natural and revealed religion, on which a Churchman may rest, and on which he may build up true ideas of his life in God, through Jesus Christ, our Lord and Saviour.

The author has rested his conclusions as to our Church's teaching on what is known as the Tractarian movement—that is to say, on the results of the revival of Anglo-Catholic theology, of which Mr. Keble's *Christian Year* was a popular prelude, and which, after a long conflict, is now generally accepted as the true expression of the faith of the English Church. This great movement was not, as some have thought, the introduction from without of new and un-English doctrine, but simply the restoration of what had been lost to us during the torpor and unspirituality of the eighteenth, and the early years of the nineteenth, centuries.

The English Church, in its true and higher aspect, suffered a very grievous blow on the accession of William the Third,

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A.D. 1689. That crisis was, no doubt, an immense gain to our National life, as laying the foundations of our free popular constitution, and order in government and legislation, to which we owe all that we now possess through the development of our natural rights, in due regard to all lawful claims of reasonable liberty. But at the same time, in all that touches our Church life, the same crisis was the occasion of immense loss. The higher churchmen of that day thought themselves absolutely bound, by their oath to the Stuart dynasty, to reject the new government. Conscientiously refusing obedience to its claims, when pressed upon them, they were driven from their offices and various posts of service. Bishops and parish priests were at once deprived. There followed a very extensive change in all spiritual offices and possessions. Hundreds of men were expelled from their posts, and rendered homeless; whilst what are now regarded as broad churchmen, who considered that the change of government absolved them from their oath, were substituted in their places. Thus, for the time, were lost to the English Church all such as held what we regard as the Church's higher teaching.

A momentous change quickly passed over the face of the English Church. The standard of doctrine held by such men as Archbishop Bramhall, Richard Hooker, Bishop Andrewes, Archbishop Laud, no longer prevailed. And what history tells us of the comparatively dull and torpid state characterizing the Church's life during the eighteenth century and the beginning of the nineteenth century, was the natural consequence of the great changes which had taken place. There arose indeed before the close of the eighteenth century the great Evangelical revival, and many famous names live on in the Church's grateful records, as preparing the way for the further restoration of spiritual life. And this at last was realized in the Tractarian or Oxford movement, of which Mr. Keble and Dr. Pusey were the true prophets.

To this movement we owe all that we now see spreading everywhere around us, not only in this country, but in all our colonies, and in the American Church—not merely

such external witness as restored or newly built churches of higher and more beautiful structure and adornment ; but, what is more vital still, services of a higher type, grander, more expressive and more attractive ; far more frequent, as well as more reverent and more symbolic, celebrations of the Blessed Sacrament of the Body and Blood of Christ ; and all that, whether in public or private, supplies outwardly or inwardly a fuller and more perfect devotional system, with the newer order of prayer and hymn, of theological treatise and aids to devotion, innumerable and ever increasing in various forms ; not to mention religious communities and guilds, and active societies of many and varied kinds.

This great movement has had to bear the struggle of many years, and even still in some quarters finds opponents, as it spreads : but, practically, it has now the support and approval of the whole episcopate, and is coming to be viewed more and more as the completer expression of the life of the English Church. It has been sufficiently proved that what we now claim as our own, is not borrowed from Rome, but is simply a revived expression of our rightfully inherited Church-life, too long suspended and ignored, but now legitimately assured to us, as simply a part of our Catholic heritage. What we now desire is, that we may thankfully develop what we can prove to be the true English view of the Church's life on its highest level, as well as in its inmost strength and spiritual beauty.

There is no doubt in the minds of some a restlessness, as if the introduction of novelties might arouse deeper devotion, or as if some Roman additions might make us more perfect, or as if there were good to be found even in mere change, or as if, without knowing the power of what we possess, something may be yet wanting. Surely, we sorely need rest after a long struggle, and to dwell on and enjoy our treasures, and what we can legitimately claim as to our religious uses, as in the other sciences and arts of life. This is now our real wisdom. We may gain either from Rome or from the East what we can assimilate to our own system.

But we have our own system. We are deliberately bound to what Holy Scripture contains, and what the Church of the early centuries inherited and approved as the Church's life. This is our standard as to faith and practice. We have the Scriptures freely opened to us for study and meditation: we have more and more frequent opportunities of Communion, and this, as far as health allows, before other food: we have increasing opportunities on Sundays and Holy Days of being present at the Divine Sacrifice: we have Confession freely exercised according as individual need requires: we have a true measure of devotional use, which we hold to the standard set by our Prayer Book, or what we may lawfully claim under the first Prayer Book of Edward VI.: we have an ever-growing mass of interpretation of the Word of God, and of what liturgical students have accumulated for us of the devotions of past ages. We are not constitutionally rigorists, nor need we be. We are open to all new knowledge, and all fresh assistance in the ways of learning or devotion, while yet our real growth and true stedfastness must ever depend on faithfulness to the standard which God in His love and mercy has sealed to us by the witness of a long line of saintly forefathers, who in their day of trial struggled to preserve for us our true Catholic position. What we really need is loyally to hold fast our lawful inheritance, only absorbing and appropriating what we can esteem as of value from other quarters, and this, so far as honest conviction assures us to be consistent with our true principles.

I have ventured to add these thoughts, feeling that they are in harmony with the line taken in the series of treatises of which this and the preceding volumes are composed. I will only add my trust that the principles embodied in this and the former volumes may prove to be, as the author most earnestly desires, a help, a strength, and a comfort to many.

T. T. CARTER.

St. John's Lodge, Clewer,
August 1, 1897.

AUTHOR'S PREFACE.

THE present volume forms part of the literature with which I have, from time to time, been led to surround my earlier work, *The Catholic Religion*. As *The Natural Religion* was intended as an introduction to that work, *The Practical Religion* has been written as a sequel to it. Whilst *The Natural Religion* is apologetic, and *The Catholic Religion* dogmatic, the present work is practical. I trust that the series taken together, and read and studied in the order here indicated, may be useful as giving a true, reasonable, and I hope interesting account of the Christian religion, as understood and practised in that portion of the Holy Catholic Church to which English Churchpeople providentially, and as I think happily, belong.

When *The Natural Religion* made its appearance, several friendly critics took exception to the title adopted; thinking that it would have been better to have dropped the prefixed *The*, and to have styled the work simply, *Natural Religion*. Possibly the same objection may be raised to the title of the present volume. I take this opportunity of explaining, that my object in adopting these definite titles has been to emphasize what I believe to be the truth, namely, that no religion is, or ever has been, more truly natural or practical, than the religion of Jesus Christ, as embodied in the Christian Society which He established,—in other words, that Catholic Christianity is pre-eminently both the natural and the practical religion.

In the present work I have aimed at stating broad principles, rather than at setting forth details. And in so doing, I have acted, however imperfectly, in accordance

with our Lord's method. Our Lord most certainly dealt with men in the best and wisest manner. He revealed and restated great master-truths, and laid down principles, leaving His followers to apply them according to the circumstances in which they might, from time to time, from age to age, find themselves placed. His method was strikingly at variance with that pursued by the teachers of religion in His day, who fettered men with a network of rules, and burdened them with a mass of details as to conduct, which could only embarrass and hinder the free action of their souls. Rules as to external conduct are only useful in their application to particular cases. And rules need continually readjusting to changing circumstances, and relaxing to accomodate surroundings and individual requirements. A great truth or principle, intelligently grasped and fully accepted, lodges perpetually in the soul, ready to be appealed to and applied under all circumstances as a forcible reason for conduct.

I have thought it well to print the Sermon on the Mount, with an analysis, at the conclusion of this volume. Should a second edition of this work be called for, I hope to add some brief notes by way of explanation and application of our Lord's practical teaching, set forth in His great discourse.

I have once more to record my grateful thanks to my old and valued friends and counsellors, the Rev. Canon Carter of Clewer, the Rev. Canon Bodington, and the Rev. G. S. Cuthbert, for hints and suggestions in the preparation of this work.

South Ascot, *July*, 1897.

PREFACE TO THE THIRD EDITION.

This edition contains some verbal corrections, and chiefly differs from previous editions in the addition of some brief notes to The Sermon on the Mount, in the final Part of the book.

South Ascot, *May*, 1901.

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Part First.

Truth

the basis of

Practical Religion.

CHAPTER I.

THE RELATION OF FAITH TO PRACTICE.

"THAT which specially distinguishes man from the other animals," said Aristotle, "is that he has within him a feeling of good and evil, of right and wrong." [1] Man possesses the sense of duty: he is conscious that he 'ought,' or 'ought not,' as the case may be.[2] In the words of Dean Church, man is "the

[1] *Polit.* i. 1. 11.

[2] The office of conscience is described with much force by Bp. Butler,—"There is a superior principle of reflection or conscience in every man, which distinguishes between the internal principles of his heart, as well as his external actions: which passes judgment upon himself and them; pronounces determinately some actions to be in themselves just, right, good; others to be in themselves evil, wrong, unjust: which, without being consulted, without being advised with, magisterially exerts itself, and approves or condemns him the doer of them accordingly: and which, if not forcibly stopped, naturally and always of course goes on to anticipate a higher and more effectual sentence, which shall hereafter second and affirm its own. It is by this faculty, natural to man, that he is a moral agent . . . . a faculty in kind and in nature supreme over all others, and which bears its own authority of being so."—*Sermons*, II. §§ 10, 11. (ed. Gladstone).

one among creatures here, whose perfection lies in the perfection of his *will*, in owning the sway of those strange, awful words, *ought* and *ought not*."[1] The lower animals indeed have the gift of instinct to guide them, but upon earth man alone possesses a conscience towards God, and a will capable of becoming free to obey its dictates. When man does that which conscience bids him do, he is happy: when he disregards or disobeys its voice, he is miserable. Conscience is either a rewarder or an avenger, according as duty is done or left undone. Duty has been described as 'the command of heaven, the eldest voice of God.' To every man conscience is the indicator of duty: by its means duty is recognized. It is upon obedience or disobedience to known duty that the final acceptance or rejection of every soul depends. God has at no time left mankind destitute of the knowledge of his duty, and of the power to do it.

> So near to glory is our dust,
> So nigh to God is man,
> When duty whispers low, 'Thou must,'
> The soul replies 'I can.'

It is upon this truth that human responsibility is founded. The possession of the power to discern right from wrong, and the ability to follow the one and to shun the other, forms the ground of the reward of virtue and the punishment of vice. It is only when we

[1] *Pascal and other Sermons*, p. 133.

know and are *able*, that we are accountable before God.

Our Lord Jesus Christ is declared to be "the true light, even the light which lighteth every man, coming into the world,"[1] and this divine light is communicated to every soul in its creation for the enlightenment of the conscience. There are doubtless many degrees in the intensity of inward light. The true light, never wanting to any human being from the very first, had been "coming into the world" more and more, until it shone full and clear in the Incarnate God. "The Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth."[2] It is by the coming of the true light into the soul, that the conscience of man is illuminated and the path of duty made clear.

i.

It is of Christian duty that we are about to treat in the following pages—of that which is due from Christians to God, to themselves, and to their fellows. We begin by saying that Christian duty rests not upon feelings or impulses, but upon facts or truths. It is because God is what He is, and we are what He has made us—it is because of our relationship to Him as individuals and as a race, that certain

[1] St. John i. 9. [2] Ibid. 14.

duties are due to Him, to ourselves, and to our fellow men. In the Christian, the sense of duty rests upon a true knowledge of the great truths concerning God, self, and others. Thus Christian duty is the outcome of Christian knowledge; it is the realization of Christian truth. Before we can obey the will of God, we must in the first place know it.

"The Creator," says St. Bernard, "has given each one of us one book, which is the conscience; all other books have but one only end, to guide, to explain, to correct this one. It is a book which must be read with care, for out of all his library it is the only one man takes with him into eternity."[1] Our Lord, in speaking of those who, in killing His disciples, should think that they offered service unto God,[2] leads us to recognize the immense importance of keeping our consciences enlightened. The same lesson is conveyed from the history of Saul of Tarsus, who, in obedience to a blinded conscience, "haling men and women committed them to prison."[3] Later he confessed that he had acted "ignorantly in unbelief."[4] It is a clear duty to inform the conscience. "Conscience is only a good guide," as Bishop Jeremy Taylor tells us, "when we are truly informed."[5] The unsatisfactory moral condition of most men is due not so much to

[1] qu. Cleaver, *Penitence*, p. 3.
[2] St. John xvi. 2.
[3] Acts viii. 3.
[4] 1 Tim. i. 13.
[5] *Ductor Dub.* bk. i. ch. i. p. 27.

a failure to obey the dictates of conscience, but rather to the failure to inform conscience. All men have, in greater or less degree, the instinctive knowledge that they ought to do right. But this natural instinct needs guiding and enlightening, and it is as solemn a duty to regulate and inform the conscience according to the divine standard of truth, as it is to follow its directions.[1]

ii.

The illumination of conscience and the recognition of duty depends upon the acceptance of truth. This is but another way of saying that conduct depends upon creed; or, in other words, that morals are the product of doctrine. We cannot treat faith and action as two separate matters: they are but two stages of the same mental power or property. As the warp and the weft, which form a piece of cloth, they are inextricably interwoven. As the root and the fruit are parts of the same tree, so belief and practice are parts of the same state or condition. The faithful Christian does certain things, because he believes certain truths. It would perhaps be equally true to say that he believes the truths, because he does the actions which the truths involve. "Faith apart from

[1] See some admirable remarks upon this subject in Gore's *Mission of the Church*, pp. 117, ff., and in the same author's *Sermon on the Mount*, pp. 146, 147. See also Hutching's *Gleanings*, pp. 176, 177 (Skeffington).

works is dead."[1] Broadly speaking, a man only believes in so far as he acts, and he believes no more than his actions imply. In short, a man's conduct is the outcome and the evidence of his faith. In every-day life we see frequent examples of persons acting according to their beliefs. The man of business lays in a stock of goods in the belief that there will sooner or later be a demand for them; or he invests money in certain undertakings which he has reasons to believe to be sound and profitable. The sufferer takes such remedies as he believes will afford relief. Almost all great reforms are brought about by persons who firmly believe in the righteousness of the cause they have at heart; and the measure of their success is, generally speaking, the measure of their faith.

This dependence of conduct upon belief is seen conspicuously in the sphere of religion. Our Lord taught His apostles, before He sent them forth to do His work. They worked simply because they believed. Their work was based upon the truths which they had received. This same principle is set forth in the order in which the books of the New Testament are placed. The Epistles, which mainly enforce practical duties, follow the Gospels, in which the truths concerning God and man are set down. In the order of the Christian year, the events of the life of Christ,

[1] St. James ii. 26.

and the record of His doctrine, precede the Trinity season, in which the duties of the Christian life are pointed out. Thus, year by year, the Church instructs us concerning Christ and His doctrine, before she urges us to act as persons who believe in Him. In the Baptismal Office the question, 'Dost thou believe . . .?' is asked, before the question, 'Wilt thou then obediently keep God's holy will and commandments . . .?' In the Church Catechism we recognize the same sequence of thought, the Creed being placed before the moral law as contained in the Ten Commandments; whilst the child is asked, 'Dost thou not think that thou art bound to *believe*, and to *do* . . .?' In the Ordination Services the obligation to 'banish and drive away all erroneous and strange doctrine' precedes the exhortation to 'set forward quietness, love, and peace among all men.' The Church plainly regards a true belief as the condition of true obedience, and the groundwork of practical results; and we know from experience that she is right. If we teach morals before we teach truth, morals will have nothing to stand upon. "All virtue," says Dr. Liddon, "is based on truth."[1] Our Lord prayed that His disciples might be "sanctified in the truth."[2]

It is obvious that we must know what is

[1] *Easter Sermons*, vol. ii. xxviii. p. 149.
[2] St. John xvii. 17.

true, before we can do what is right. Practical religion is the fruit of accepted truth, it is the incarnation of faith. Duty is the manifestation and embodiment of truth. The perfection of Christian living has its grounds in the perfection of truth. "The knowledge of the truth," says St. Paul, "is according to godliness."[1] "With the heart man believeth unto righteousness."[2] "We do not talk great things," says St. Cyprian, "but we live them."[3]

Persons who talk of 'barren dogmas,' speak of that which they know not, and betray great confusion of thought. Every doctrine, if it is a true doctrine, has its direct appeal to the heart, and its practical application to the life. Man's relation to truth is not only intellectual, but also moral. The perception of truth is a moral act, not only because the will as well as the understanding is concerned in receiving truth,[4] but also because the will is responsible

[1] Titus i. 1. [2] Rom. x. 10.

[3] qu. Bp. Lightfoot, *Historical Essays*, p. 12.

[4] "Our relation to truth is not only an intellectual, it is more especially a moral one. It is the moral position which we occupy with respect to truth which determines our opinions. How often does it happen that a moral fall is followed by intellectual decay! The understanding is venal, and may be induced by various motives to subserve the wishes of the heart. Truth is a great and a solemn matter. It is not easy to endure its glance. When first it penetrates the heart, it chastises and condemns; its after effects illumine and elevate. We must endure its first operation if we would experience its subsequent benefits. In short, *the perception of truth is a moral act*,—an act of the will, and not chiefly of the understanding. For even after every misapprehension and doubt has been cleared up, it is the will which finally

in carrying out the truth into action. We need willingness not only to *know*, but also to *do*. The Christian revelation is not a barren theory, but a code of living—an actual power in those who accept it, whereby the common life of men is inspired and regulated.

There are undoubtedly cases, where so-called unbelievers in the Christian revelation are leading lives of high morality and self-sacrifice. And these cases are sometimes adduced as a sort of practical refutation of the dependence of morals on dogma. But in many such cases, the persons in question believe more than they profess, or perhaps even know; and their conduct is doubtless largely influenced by the associations and prevailing customs of Christianity, which ultimately rest upon Christian truth.

iii.

It has been said with considerable force that 'the last proof and test of our courage and manfulness must be loyalty to truth.' It is on the principle of the harmony of morals with dogma, of the relation of duty to faith, that we are about to deal with the subject of Practical Religion. We shall strive to show that every truth of revealed religion has its

decides upon its reception or rejection. What we need, then, is *willingness* to know the truth."—Luthardt, *The Fundamental Truths of Christianity*, p. 39.

corresponding duty: in short, that nothing is a duty which does not rest on fact or truth. We trust that in so doing we shall be rendering service to the cause of practical religion and true morality.

In the Straits of Messina, which separate the island of Sicily from the mainland of Italy, the passage at one point lies between two dangers—the whirlpool of Charybdis, and the rock named Scylla. The peril is that in avoiding the one, the mariner may steer too near the other, and his craft be engulphed in the vortex or broken upon the rocks. The way of safety lies midway between the two dangers. In the present day practical religion has its Scylla and Charybdis. We witness attempts to sever morals from their connection with the faith, and to insist that a right life may be lived apart from its only solid and enduring basis, a right faith. On the other hand superstition may be suffered to take the place of revealed truth, with the result that practical religion is enfeebled and liable to manifest itself in wrong directions. The substitution of exaggerated or distorted views of truth, the claims of unwarranted traditions and supposed visions which cannot be substantiated as true, used as the basis of practical religion, will sooner or later work their revenge—the marring of the beauty of true and holy living. It will be our earnest endeavour in the following pages to avoid both

these mistakes. We purpose to found our theory of practical religion on facts and truths, and to lay down nothing as a duty which is not grounded upon, involved in, or implied by, the great truths of Christianity.

NOTE ON THE RELATION OF FAITH TO MORALS.

"In the present day there is a great jealousy of the principle of dogma. It is imagined that a true Christian morality, a holy Christian sentiment can exist without it; that Creeds, professing to give us very definite statements on supernatural subjects, are by the very imperfection of language and thought, only trammels to the soul, which is thereby kept from aspiring to the indefinite. Yet this is unreasonable, for there can be no Christian morals without Christian definite faith. Dogma is to morals as cause to effect, will to motion. Christian morality is dogma in action, or practical faith. Indeed, to make men receive and practise a morality severe and painful to human nature, one must give great and positive reasons for so doing: when the morality is superhuman, the motives must be so also. Virtues imply beliefs. Nay more, the very fact of Christian morality and its realization in the world implies a set of dogmas at its back, perfect like unto itself. 'By their fruits ye shall know them,' said our Lord, and the common sense of mankind has accepted the dictum. As we gather an argument for the existence of God from the contemplation of the divine beauty of things created, so we obtain a proof of the supernatural truths of religion from the lives of those who believe and practise it."—Forbes, *Explanation of the XXXIX Articles*, pp. 132, 133.

The intimate connection between belief and practice is well expressed by St. Cyril of Jerusalem in his *Catechetical Lectures*, delivered in 'the churches raised over the spot made sacred by our Lord's death, burial, and resurrection' in the year 347 or 348. He said, "Nor is it only among us, who bear the title of Christ, that the dignity of faith is great: for likewise all that is accomplished in the world, even by those who are aliens from the Church, is accomplished by faith. By faith, marriage laws knit together

persons unknown one to another: and one who is strange to us, through the faith placed in marriage compacts, becomes a sharer in strange persons and strange possessions. By faith is husbandry also upheld: for he who does not believe he shall receive a harvest, endures not its toils. By faith, sea-faring men, putting their trust in a very slender plank, exchange that most solid element the earth, for the unsteady motion of the waves; yielding themselves to uncertain hopes, and carrying with them as something surer than any anchor, their faith. By faith then most affairs of men hold together: and this not among us only, but likewise among those who are without, as hath been said; for though they receive not the Scriptures, but bring forward doctrines of their own, yet these also do they receive by faith."—*Lecture* v. 3.

CHAPTER II.

THE BASIS OF BELIEF.

IN the previous chapter we dwelt upon the intimate connection which exists between doctrine and practice, and the immense influence which a right faith has upon human life. Truth is to righteousness what the tree is to its fruit: and, as Jesus Christ has taught us, "a corrupt tree cannot bring forth good fruit."[1] In other words, a corrupt or imperfect faith will reveal itself in a corrupt or imperfect life. Doctrines or principles radically bad or unsound lie at the root of much evil living. Thus, it becomes a matter of overwhelming importance that he who would live aright, should believe aright.

i.

Amongst the many religious systems which have been followed by man from the beginning of the world, there is one religion which stands supreme in the purity of its faith, and the loftiness of its morals. That religion is the

[1] St. Matt. vii. 18.

religion of Jesus Christ, which we know as Christianity. Professor Max Müller, the greatest living authority on the comparative study of the religions of the world, has given as his verdict, "I should not be afraid to say it before an audience of Brâhmans, Buddhists, Parsis, and Jews, that there is no religion in the whole world which in simplicity, in purity of purpose, in charity and true humanity, comes near to that religion which Christ taught to His disciples."[1] And we may safely affirm that this pre-eminence of the Christian religion above all other religions, is due to the fact that it is grounded on the highest truth. It is indisputable that the Christian religion enforces the purest and most perfect morality of which the world has ever had experience, and this high moral excellence is based upon the loftiest conception of God ever known, the most complete and perfect conception of man, as revealed in the Incarnation, that the world has ever seen.

To all, then, who would live the highest life, and realize to the full their manhood, it is necessary as a first step to enquire: Is there an authenticated revelation of truth?—if so, where is it to be found, of what does it consist, and on what authority is it to be accepted? The Christian Church has a satisfactory answer to give to these important questions, and that answer is as follows.

[1] *Natural Religion*, p. 569.

ii.

The Christian revelation of truth comes to us upon the highest conceivable authority—the authority of a divine teacher, Jesus Christ, the Son of God made Man. He was incarnate in order to teach or disclose the truth, and to give moral certainty concerning it. He declared, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth."[1] As Son of God, He knew the mind of God: "I speak the things which I have seen with my Father."[2] As Son of Man, He knew all the needs of humanity: "He Himself knew what was in man."[3] As the Incarnate Word He declared divine truth to man: "No one knoweth the Father, save the Son, and he to whomsoever the Son willeth to reveal Him."[4] Thus, He revealed authoritatively what is to be believed concerning God, and man's duty to Him. "He taught as one having authority."[5]

Compared with Christ's revelation of truth, all knowledge of religious truth previously possessed by man was but partial and incomplete. When Christ came, He disclosed in His own Person every truth which God willed that man should know in his earthly state, and which he needs to know

[1] St. John xviii. 37.
[2] Ibid. viii. 38.
[3] Ibid. ii. 25.
[4] St. Matt. xi. 27.
[5] Ibid. vii. 29.

in order to live a righteous life. The revelation of God and man in Jesus Christ is therefore final, complete, adequate; and it is to be received on the ultimate authority of Him who as God can neither deceive, nor be deceived.[1]

iii.

It was the will of God that the truths which Jesus Christ made known, as adequate for all men, in all ages to come, under every advance of scientific knowledge, under all social conditions, should find a stable and permanent home in the world. Thus, we find, as an historical fact, that our Lord first imparted the truths of Christianity to the apostles, whom He had chosen to be the foundation, and to form the nucleus, of a divine society, the Catholic Church. This society He ordained to be "the pillar and ground of the truth,"[2] the organ for preserving His truth uncorrupted in the world, and for transmitting it to men unto the end of time. In other words, He made provision for the care and spread of His doctrine by enshrining it in a visible and permanent organization, taken from among men. The Church is by divine appointment the

[1] The reader who desires to examine the evidence upon which Christians believe Jesus Christ to be the Incarnate Son of God, the divine teacher of men, is referred to the author's *The Natural Religion*, bk. ii. ch. ii. pp. 183, ff.

[2] 1 Tim. iii. 15.

repository of the Christian revelation throughout the ages.[1] For the fulfilment of this design, He bestowed the Holy Ghost, the Spirit of truth, whose office was to teach the apostles all things, to recall to their memory the truths which Christ had taught them, and to guide them into the whole truth.[2] In coming upon the apostles, the Holy Spirit came to abide with the Church for ever.[3] Through their close intimacy and constant association with Jesus Christ, by hearing His words, by witnessing His acts of power, by the experience of His love, by the knowledge of His triumph over death, the apostles came gradually to

[1] "A visible Church was established, in order to continue Christianity, and carry it on successively throughout all ages. Had Christ and His apostles only taught, and by miracles proved, religion to their contemporaries, the benefits of their instructions would have reached but to a small part of mankind. Christianity must have been, in a great degree, sunk and forgot in a very few ages. To prevent this appears to have been one reason why a visible Church was instituted: to be, like a city upon a hill, a standing memorial to the world of the duty which we owe our Maker: to call men continually, both by example and instruction, to attend to it, and, by the form of religion, ever before their eyes, remind them of the reality: to be the repository of the oracles of God: to hold up the light of the revelation in aid to that of nature, and propagate it throughout all generations to the end of the world."—Butler, *Analogy*, II. i. 10.

[2] "But the Comforter, even the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring to your remembrance all that I said unto you."—St. John xiv. 26. "When He, the Spirit of truth, is come, He shall guide you into all the truth."—Ibid xvi. 13.

[3] "I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of truth."—Ibid xiv. 16, 17.

accept Him as a divine teacher: and this faith in His divinity was confirmed in them by the advent of His Spirit on the day of Pentecost.

Thus Jesus Christ was acknowledged, and His revelation found a home in the world amongst men. The first recipients of Christian truth became its first teachers. In obedience to our Lord's final charge, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you,"[1] the apostles went forth to carry their message to the ends of the earth. They went forth as witnesses of what they had seen and received. "Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."[2] This duty of testifying was a primary duty laid upon the apostles by our Lord. It is important to notice how emphatically and repeatedly this fact is insisted on in the New Testament.[3]

iv.

St. Irenæus, in the preface to the Fifth Book *against Heresies*, says, "I have pointed out the truth, and shewn the preaching of the Church, which the prophets proclaimed, but which

[1] St. Matt. xxviii. 19, 20. [2] Acts i. 8.

[3] For a further discussion on the subject of the apostolic testimony, see *The Natural Religion*, pp. 185, 220, ff.

Christ brought to perfection, and the apostles handed down, from whom the Church, receiving these truths, and throughout all the world alone preserving them in their integrity, has transmitted them to her sons."

It became a matter of supreme importance that the apostles, as the original depositories of the doctrine of Christ, should make provision for its preservation and spread, after they should be withdrawn from their earthly ministry. To this end they adopted a two-fold plan, by way of careful precaution.

First, they appointed successors in their office as witnesses to, and guardians and exponents of, the doctrine of Christ, who in turn should hand on the deposit of Christian truth to others. They appointed men chosen out of the body of believers, and commissioned them to transmit the original body of truth to succeeding generations. For example, we find St. Paul charging St. Timothy to "guard the deposit" [1] of doctrine committed to his care, to "hold the pattern of sound words" which he had heard from him, and "to guard that good thing which was committed unto him." [2] And again, St. Paul writes, "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." [3] "The deposit" of Christian doctrine, "the pattern

[1] 1 Tim. vi. 20, *marg.* [2] 2 Tim. i. 13, 14.
[3] 2 Tim. ii. 2; see also Titus i. 9; Rev. iii. 3.

of sound words," referred to by St. Paul, was almost certainly some brief summary of main truths, communicated by word of mouth, such as later we find contained in the Apostles' Creed.

Secondly, as a further precaution, the apostles, towards the close of their lives, recorded the Christian revelation, in all its essential features, in written documents. These documents were written by degrees, and as occasion required; and, as time went on, the Church separated these documents from all other Christian writings, and stamped them with her authority as inspired Scripture. These inspired documents form the New Testament. We are not to regard the New Testament as the original source of Christian doctrine, but as its criterion. At the beginning Christians did not go to the New Testament for the discovery of truth, but for its confirmation. St. Luke, for example, distinctly declares that his Gospel, which represents the apostolic tradition at second hand, was written in order that Theophilus, to whom it was primarily addressed, "might know the certainty concerning the things which he was taught by word of mouth."[1] There is clear and good evidence that almost the whole of the New Testament was written to persons already in possession of Christian truth. The New Testament writings presuppose membership in

[1] St. Luke i. 4, *marg.*

the Church, and familiarity with its tradition.[1] Thus, it is the duty of the Church in all ages to teach the faith of Christ as it has been handed down from the beginning, and to refer her children to the Scriptures for the verification and corroboration of her teaching. It is the office of the Church to give her members the right point of view from which to study the Scriptures; and, thus guided by the Church, men are encouraged to search the Bible and to find the confirmation of her doctrine in its pages.[2] For example, we find St. Cyril of Jerusalem instructing his disciples,—"Do not then believe me because I tell you these things, unless you receive from the Holy Scriptures the proof of what is set forth." And again,—"For the present, commit to memory the faith, merely listening to the words; and expect at the fitting season the proof of each of its parts from the divine Scriptures."[3] Further, it is to be observed that, in cases of departure from the original apostolic deposit of faith, it is the Church's duty to correct such teaching from the Holy Scriptures.

It is true that the apostolic tradition is not to us to-day what it was to the first Christians. Had the Church kept straight on without

[1] See *The Natural Religion*, 2nd ed. p. 341, and foot note.

[2] "For some most admirable remarks on this point, see Gore, *Roman Catholic Claims*, The Bible in the Church, pp. 59, 60.

[3] *Cate.* iv. 17; v. 12.

divisions, which weaken her testimony, it might have been so: but under circumstances of division, the final appeal to Scripture for the rectification of tradition has become increasingly necessary.

v.

The words of St. Vincent of Lerins, a distinguished presbyter of the Church of Gaul in the fourth century, are much to the point in a discussion of how a person is to arrive at the true faith. "Often have I enquired with great care and much earnestness, of very many men eminent for holiness and doctrine, how I might, by some certain, and, as it were, general and regular way, discern the truth of the Catholic faith from the falsehood of heretical pravity: and have always received, from all of them, an answer of this sort: that I, or any other person, wishing to detect the frauds of heretics as they arise, and avoid their snares, so as to keep himself in a sound faith whole and sound, must, with the help of the Lord, fortify his faith in a two-fold manner; first, namely, by the authority of the law of God; and then, in the next place, by the tradition of the Catholic Church.

"Here, perhaps," St. Vincent continues, "some one will ask, What need is there—seeing that the canon of the Scriptures is perfect, and in itself suffices to the full, and

more, for all demands—that the authority of the ecclesiastical interpretation should be joined to it? Because Holy Scripture, for its very depth, is not taken of all in one and the same sense; but its expressions are interpreted diversely, by one man in one way, by another in another, so that it seems as if almost as many opinions may be gathered out of it as there are men. . . . It is, therefore, very necessary, on account of the vagaries of errors so manifold, that the line of interpretation of the prophetical and apostolical writings be drawn by the rule of the ecclesiastical and catholic sense."[1] At the conclusion of his work this writer again says, that it is and ever has been the general custom for Catholic Christians "to try and examine the true faith, by these two methods—first, by the authority of the divine canon (i.e. the sacred Scriptures): secondly, by the tradition of the Catholic Church."[2]

[1] *Common.* c. ii. [2] Ibid. c. xxix.

The author earnestly recommends his readers to procure a copy of St. Vincent's brief work, the title of which is *The Commonitorium* or *Reminder*. It is published in English by Parker, Oxford. In the perplexity as to what is to be believed *de fide*, the treatise is simply invaluable.

CHAPTER III.

THE RULE OF FAITH.

WE have already arrived at the conclusion that the Christian who wishes to know what are the doctrines of religion to which he is bound to commit himself, as representing the original teaching of Jesus Christ, is to be referred to the continuous tradition of the Church, as corroborated and confirmed by Holy Scripture. He is both to "hear the Church,"[1] and to "search the Scriptures."[2] He is to imitate the conduct of the Berœans, who "received the word," spoken by St. Paul and St. Silas, "with all readiness of mind, examining the Scriptures daily, whether these things were so."[3] We have seen that Holy Scripture and Church tradition are to be regarded as concurrent witnesses, and mutually corrective sources, of Christian truth, and that so used they are to be considered authoritative. To all enquirers con-

[1] St. Matt. xviii. 17. [2] St. John v. 39, *marg.*
[3] Acts xvii. 11.

cerning the duty and substance of belief, no better answer can be given than that of St. Cyril of Jerusalem to his disciples: "Receive and hold fast the one only faith delivered unto thee by the Church, and confirmed by the testimony of the entire Scripture."[1]

i.

Experience suggests that the demand for belief in doctrine, as a condition of Church membership, should be kept within the smallest possible limits. The stress of controversy has had the effect of persuading Christians that the doctrines to be received as matters of faith are more numerous than is in reality the case. The fact is that the truths which the Church proposes for our acceptance are comparatively few in number, though great and important in proportion to their fewness. They are, in fact, as we have said, such truths only as rest for their basis on the joint authority of the Catholic Church and Holy Scripture.

"The rule of faith," says a recent writer, "embodies the justly-recognized teaching of the apostles, preserved by a trustworthy tradition."[2] The continuous tradition of the Church, as tested and confirmed by Holy Scripture, as to the main and essential truths

[1] *Cate.* v. 12.
[2] qu. Hutchings, *Gleanings*, p. 232.

of Christianity, finds its expression in the articles of the Apostles' Creed—the belief in:

ONE GOD IN THREE PERSONS.
THE FATHERHOOD OF GOD.
THE INCARNATION.
THE ATONEMENT.
THE HOLY SPIRIT.
THE HOLY CATHOLIC CHURCH.
THE FUTURE LIFE OF REWARD OR PUNISHMENT.

These doctrines constitute a solid body of truth which, amidst much keen controversy on minor points, inferences, and details, has been held in the Church 'always, everywhere, and by all.' With one heart and one mouth Christendom has accepted, and proclaimed, and lived by, the truths of the Apostles' Creed. From the days of the apostles down to our own times, these main truths have formed the sum and substance of Catholic Christianity. Nothing less has been accepted, nothing more has been rightfully demanded of any man. When a child is received into the body of Christ's Church by baptism, the Apostles' Creed represents the Church's requirement as to faith: when the dying Christian is going to meet his Judge, his orthodoxy is tested by the terms of the same creed.[1]

[1] It is sometimes erroneously asserted that all the members of the English Church are required to believe,

"There is," said Cardinal Manning, "a majesty and greatness in these divine and eternal realities that subdues and attracts the intellect and the conscience."[1] The devout Christian will find in the creed a fund of pious meditation and holy thought. It presents the central verities of religion in the briefest and simplest form to every Christian, and should therefore form an unchanging feature of every man's daily devotions. The confession of our belief is an act of faith, and it is by faith that we are justified. St. Augustine's advice is therefore to be heeded: "Say it daily; when you rise, when you betake yourself to sleep, say your creed; say it to the Lord. Do not say, I said it yesterday, I said it to-day, I daily say it, I have it perfect. Call to mind thy faith, examine thyself. Let thy creed be thy mirror. In it see if thou believest all that thou confessest thou believest, and rejoice in thy faith."[2]

The art of arts is to live well: and every art has its principles. The structural principles of a holy life are the truths of the Apostles' Creed.

in addition to the Apostles' Creed, the XXXIX Articles of Religion, usually printed at the end of the Book of Common Prayer. But this is quite a mistake: the XXXIX Articles are not imposed on the laity, and no lay-person is called upon to profess belief in them. The clergy only are required to subscribe them. See *The Catholic Religion*, p. 383.

[1] Purcell, *Life of Manning*, vol. ii. p. 776.

[2] *Serm.* lviii. tom. v.

ii.

Outside the circle of the central truths of the Apostles' Creed, there is a considerable body of teaching upon which a general agreement has always prevailed in the Church; but which is not definitely imposed as dogma, to be accepted by all men. For example, whilst there are clear and definite traditions on such subjects as the inspiration of Scripture, the apostolic succession in the Christian ministry, the presence of Christ and the sacrifice offered in the Holy Eucharist, and the state of the departed, the Church as a whole has refrained from laying down as a condition of Church membership what is to be held *de fide* concerning these matters. Whilst her practical teaching upon these points is to be accepted, and no Christian is at liberty lightly to reject it, it stands upon a different level from her authoritative definitions in the articles of the Apostles' Creed.[1]

More remotely still, a number of ideas have

[1] "In the truths which the Church teaches we may distinguish two classes. First, there are the central truths to which it bears absolute witness; such as the Fatherhood of God, the Person and work of Jesus Christ, the Redemption of all mankind, the origin and purpose of human life. These it teaches authoritatively . . . . . Secondly, there are other truths, which are rather deductions from these central points, or statements of them in accordance with the needs of the age; such as the mode of the relation of the divine and human nature in Christ, of free-will to predestination, or the method of the Atonement, or the nature of the inspiration of Holy Scripture."—Lock, in **Lux Mundi**, *The Church*, pp. 387, 388.

gained currency at various times upon which Scripture is silent, and concerning which the whole Church has framed no precise definitions, and which fall under the head of pious opinions. Amongst such pious opinions we may instance the questions of the freedom of the Blessed Virgin Mary from sins of infirmity, or her perpetual virginity; and as to whether or no, or to what extent the departed saints are conscious of the particular needs of the faithful on earth.

And, lastly, in some parts of the Church, doctrines have been put forth in her name, which are not only wanting in Scriptural authority, but which also fail to make good the claim to form any part of the Church's continuous echo of the original apostolic doctrine derived from Jesus Christ. For example, amongst such unauthorized novelties, we may place the teaching of the modern Roman Church concerning indulgences, the infallibility of the popes, the immaculate conception of the Blessed Virgin Mary, and her supposed office as mediatrix. Of these abnormal developments we are right in saying, with St. Vincent of Lerins, that "to teach anything to Catholic Christians besides that which they have received, never was lawful, nowhere is lawful, nor ever shall be lawful." [1]

[1] *Common.* c. ix.

"Every descent must necessarily deduce itself from its first original. If these things are true, it is plain that every

iii.

We need to remember that an authoritative rule of faith, such as we find in the Apostles' Creed, is not given by the Church to compel belief by the force of an external law. The rule of faith appeals to those who, as Christians, possess the illuminating presence of the Spirit of truth. St. John is careful to insist upon the supreme value of tradition, but he also appeals to the power of testing truth, which resides in the individual Christian by the indwelling of the Holy Spirit. Whilst he says, "As for you, let that (truth) abide in you which ye heard from the beginning," he adds, "ye have an anointing from the Holy One, and ye know all things: and as for you, the anointing which ye received of Him abideth in you, and ye need not that any one teach you."[1] The truths which the Church proposes for our belief are to be intelligently received and verified, not only by comparison with Holy Scripture, but also by an inward inspiration, the gift of the indwelling Spirit of God. As we develop in the Christian life, our minds come to acknowledge the reasonableness and fitness of the

doctrine which these apostolical, these original and mother churches held as analogous to the rule of faith, is to be owned as true, and as containing, without doubt, what the churches received from the apostles, the apostles from Christ, Christ from God; but that all other doctrine is to be looked upon as false, and no ways savouring of those truths which have been delivered by the churches, and the apostles, and Christ, and God."—Tertul. *de Præscr.* c. 20, 21.

[1] 1 St. John ii. 20, 24, 27.

truths which previously we accepted on trust, on the authority of the Church and her teachers. Passive acceptance gives place to conviction. The matured Christian instinctively recognizes truth as something akin to himself, he salutes and welcomes it as a friend, and assimilates it more and more as life goes on. Such an one will be ready to confess, with St. Anselm, "I give thee thanks, good Lord, because what first I believed by thy gift, I now understand by thy illumination."[1] Christians are right in believing, in order that they may understand: and unless they believe, they cannot understand. Faith is the door to rational knowledge. The authority of the Church, when rightly understood, is a most real and trustworthy guidance to the intellect. The "obedience of faith"[2] is not blind, irrational acquiescence. When we place ourselves as scholars under the guidance of the Church and the Scriptures, we do not discard the inward light of God within the soul. Jesus Christ is "the true light, even the light which lighteth every man, coming into the world."[3] "Christ," says St. Bonaventura, "is our internal teacher, and no truth of any kind is known but through Him."[4] As St. Chrysostom says, "We have a Lord who loves mankind, and when He sees us anxious, and strongly desirous of understanding the divine oracles, He doth not leave us destitute of

[1] *Proslog* 4.
[2] Rom. xvi. 26.
[3] St. John i. 9.
[4] *Lum. Eccles.* S. 12.

ought besides, but straightway enlightens our understanding, and bestows that illumination which proceeds from Himself, and according to His benign wisdom communicates all true doctrine to our souls."[1]

[1] *Opera*, tom. iv. p. 216; quoted by Ottley, The Church Historical Society Lectures, Series ii. *The Bible in the Church*, pp. 43. 44. The author desires to acknowledge his obligations to Mr. Ottley's excellent tractate, and to commend it to the notice of his readers.

"While he accepts and while he searches, the Churchman can enjoy alike the inquiry of truth which is the lovemaking or wooing of it, the knowledge of truth which is the presence of it, and the belief of truth which is the enjoying of it."—Lock, in Lux Mundi, *The Church*, p. 389.

Note on the function of authority in matters of faith.

"The idea of authority is in fact a perfectly simple one. It never received better expression than by Plato when he describes it as the function of the society by a carefully regulated education to implant right instincts, right affections and antipathies, in the growing mind of the child, at a time when he cannot know the reason of things: in order that as the mind develops it may recognize the right reason of things by a certain inner kinship, and welcome truth as a friend (*Republic*, 401 D, 402 A). Authority, according to such a view of it, is a necessary schooling of the individual temperament. Thus, we are told that in the judgment of the philosopher Hegel, 'The basis of sound education was . . . the submission of the mind to an external lesson, which must be learnt by every one, and even learnt by rote, with utter disregard of individual tastes and desires; only out of this self-abnegation, and submission to be guided and taught, could any originality spring which was worth preserving' (Caird's *Hegel*, p. 72). In fact, we all recognize the necessity for such external discipline in all departments. Few people like good art, for instance, at first. Probably they are attracted by what is weak, but arrests attention by

obvious and superficial merits. The standard which artistic authority has erected, the accepted canons of good taste and judgment, do not commend themselves at first as right or natural. But modest and well-disposed people take it for granted at starting that the orthodox judgment will turn out to be right; and they set themselves to school to learn why the artists and poets of great name are great, till their own judgment becomes enlightened, and they understand what at first they took on trust. It was the instinctive perception of this function of authority which made the Church insist so much on the principle 'credo ut intelligam.' The Creed represents the catholic judgment, the highest knowledge of God and the spiritual life granted to man by the divine revelation. Let a man put himself to school in the Church with reverence and godly fear, and his own judgment will become enlightened."—Gore, in Lux Mundi, *The Holy Spirit and Inspiration*, pp. 325, 326.

CHAPTER IV.

THE CHRISTIAN DOCTRINE OF GOD

REALIZED IN WORSHIP.

THE truth which the Church first proposes for our acceptance is that of the existence and unity of God. 'I believe in One God.' God is: God is One. This truth has ever been a fundamental principle of the true religion, both in Jewish and in Christian times. To Israel it was said, "Unto thee it was shewed, that thou mightest know that the Lord He is God; there is none else beside Him."[1] Of Christians it was said, "We know that no idol is anything in the world, and that there is no God but One."[2] The unity of God is as necessary a truth as His existence. "God, if He is not One, is not," is the language of Tertullian.[3]

i.

In believing in One God, we confess that He is eternally Self-existent, having life in Him-

[1] Deut. iv. 35. [2] 1 Cor. viii. 4.

[3] "Deus, si non unus est, non est."—Tertull. *adv. Marc.* i. 3.

self, the Source of all things, the Being upon whom all things depend, the eternal Energy of the natural world, the Light of man's intellect and reason, the Fountain of all beauty, knowledge, order, progress, and perfection. The best Christian thought has always recognized the Divine Creator as both the giver and the sustainer of life, present not only behind the beginning of the universe, but immanent or resident throughout the whole range of creation. "God," says St. Gregory the Great, "dwelleth within all things, and without all things, above all things, and beneath all things."[1] In the words of St. Athanasius, God "holds the universe like a lute, and keeps all things in earth and air and heaven in tune together."[2] It is to be believed that His indwelling presence in nature is the source and condition of all its life, and that whilst nothing can exist without Him, yet nothing is what He is; and, lastly, that He is the goal towards which all creation moves.

ii.

Belief in the unity of God will best help Christians to a right attitude towards all fresh knowledge, which may be ascertained and accumulated by the labours of men of science. The supposed antagonism of historical or

[1] *Mag. Mor.* ii. 12. [2] *contra Gentes*, § 42.

scientific discoveries to revealed truth vanishes, when we remember that in all departments of knowledge, whether historical, scientific, or religious, God is one and the same Author. It is a Christian duty to acknowledge frankly, and to welcome heartily, the genuine discoveries of the investigators of nature. The Christian may rest assured that the Christian revelation is adequate, as it has hitherto proved itself to be, to embrace and interpret all such discoveries, and to adjust them to its unchanging creed.[1] He may confidently believe that all the new knowledge, fairly and honestly faced, in whatever direction it may

[1] "Christianity claims each new truth as enriching our knowledge of God, and bringing out into greater clearness and distinctness some half-understood fragment of its own teaching. There are, no doubt, always to be found Christians, who are ready to treat new knowledge as the Caliph Omar treated the books in the library of Alexandria, —'they agree with the Koran and are unnecessary, or they disagree with it and must be destroyed.' But an intelligent Christian will not ask, 'Does this new truth agree with or contradict the letter of the Bible?' but 'How does it interpret and help us to understand the Bible?' And so with regard to all truth, whether it comes from the side of science, or history, or criticism, he adopts neither the method of protest nor the method of surrender, but the method of assimilation. In the face of new discoveries, the only question he is anxious to answer is this,—'What old truth will they explain, or enlighten, or make real to us? What is this new world of life and interest which is awaiting its consecration?' 'Truth is an ever-flowing river, into which streams flow in from many sides.' What is this new stream which is about to empty itself, as all knowledge must, into the great flood of divine truth, 'that the earth may be filled with the glory of the Lord, as the waters cover the sea?'"—Aubrey L. Moore, in Lux Mundi, *The Christian doctrine of God*, pp. 58, 59.

demand a revision or modification of existing methods of thought, will sooner or later prove ultimately Christian. Christianity can well afford to face every problem, which may arise and present itself for solution, because it holds the truth.

iii.

"God is One;"[1] nothing is outside or independent of Him; all else that is, depends upon Him; in Him is the fulness of all being. "He is not far from each one of us: for in Him we live, and move, and have our being."[2] What, then, is the fundamental duty which flows from belief in the One God? It is the primary duty of the creature towards the Creator—the duty of Worship.

"O come, let us worship and bow down;
Let us kneel before the Lord our Maker:
For He is our God."[3]

Worship is the practical outcome of faith in God, as the prime and original Cause of all things, as the self-existent Being upon whom all things else depend, as the ultimate End of all creatures. Worship is the practical confession of the supreme dominion of Almighty God over all the works of His hand. Worship is the recognition and acknowledgment of God in all things, and all things in God—the

[1] Gal. iii. 20. [2] Acts xvii. 27, 28.
[3] Ps. xcv. 6, 7.

natural result of the belief that the universe and we ourselves belong to Him by an inalienable right. Worship is the giving to God the things which are God's. To see God in all things is to be pure in heart, to recognize His presence everywhere and at all times, and to use everything in due relation to Him. To abuse any creature or thing is to defraud God of the worship which is His due. To direct the human faculties of body, soul, or spirit, to any other end than His glory, is to divert worship from God, and to be guilty of idolatry. The recognition of God in all things, and all things in their due relation to Him, is the core and essence of religion, of worship.

This idea of worship has been expressed with much force and beauty by a modern writer: "To believe in God is to move about the world—increasingly as we realize God's presence better—in the spirit of a worshipper. For the spirit of worship is derived from the recognition of God in all things, and all things in God. God is in all things. There is no creature so small, but represents something of His goodness. He is disclosed in all the grades and kinds of life: under the divers modes of beauty, and truth, and goodness, each with its own intrinsic value: through the ministries of artist and thinker, labourer, craftsman, statesman, reformer, priest. He is living in the life of nature and of man. One and unchanged, He is revealed in all varieties

of loveliness, all fragments and elements of knowledge, all traits of worthy character. Thus the Christian touches all things with a loving reverence, for within them God is hidden. And because wherever He is, He is to be adored, therefore to the believer in God all joy in what is beautiful, all satisfaction in ascertained truth, as all delight in human fellowship, is for ever passing back into worship of Him, whose essence it is that touches with glory all desirable things, that is, in their fundamental nature and true application, all things that are. 'Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.'" [1]

The Christian then will strive to realize his faith in the being and unity of God, by fulfilling his vocation as a priest of the Most High. He will redeem common things, and restore their true relation to God. He will recognize a vehicle of worship in everything which comes in his way. He will daily offer himself, and all the faculties of his soul—his thoughts, affections, and will—as a sacrifice to God. He will "present his body a living sacrifice, holy, acceptable to God, as a reasonable service." [2] "Whether therefore he eats, or drinks, or whatsoever he does, he will do all to the glory of God." [3] He will set his affections on nothing which has not the divine

[1] Gore, *Bampton Lectures*, v. p. 138.
[2] Rom. xii. 1. [3] 1 Cor. x. 31.

mark about it, or which lacks the divine savour—on nothing which has not its eternal counterpart in the One God. He will engage in no enterprize which God cannot own, approve, or bless. Thus his daily life will be that of a devout worshipper, and the world in which he moves will become a vast temple, consecrated to the ceaseless adoration and service of his Creator.[1]

O God, who hast prepared for them that love thee such good things as pass man's understanding; pour into our hearts such love toward thee, that we, loving thee in all

[1] The author ventures to call the attention of his readers to the weighty words of William Law, as enforcing the teaching given above:

"He, therefore, is the devout man, who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God; who considers God in everything, who serves God in everything, who makes all the parts of his common life parts of piety, by doing everything in the name of God, and under such rules as are conformable to His glory.

"For as all men, and all things in the world, as truly belong unto God, as any places, things, or persons, that are devoted to Divine service, so all things are to be used, and all persons are to act in their several states and employments, for the glory of God. As all things are God's, so all things are to be used and regarded as the things of God.

"As there is but One God and Father of us all, whose glory gives light and life to everything that lives, whose presence fills all places, whose power supports all beings, whose providence ruleth all events; so everything that lives, whether in heaven or earth, whether they be thrones or principalities, men or angels, they must all, with one spirit, live wholly to the praise and glory of this One God and Father of them all."—*A Serious Call to a Devout and Holy Life*, ch. i. iv.

things and above all things,[1] may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord.

iv.

The four great sins against God, which destroy true worship are:

(1) *Idolatry*, which gives to creations of the human imagination, and to the creature, the worship due to God alone. The idolater is one who "exchanges the truth of God for a lie, and worships and serves the creature rather than the Creator, who is blessed for ever."[2] "The covetous man is an idolater."[3] God demands whole-heartedness in religion. "Thou shalt worship the Lord thy God, and Him only shalt thou serve."[4]

(2) *Superstition*, which is shown in offering to God false or unauthorized worship, or in directing worship to Him through forms or channels which He has not sanctioned. Superstition is seen, for example, in the exaggerated cultus of the saints, prevalent in the Roman communion; in spiritualism; and amongst ourselves, in the substitution of subordinate forms of worship for the supreme, because the only divinely-ordained, act of Christian worship, the Holy Eucharist. To

[1] The aspiration of the collect for the sixth Sunday after Trinity, as it stands in the Sarum Missal, runs, "ut te in omnibus et super omnia diligentes," as rendered above.
[2] Rom. i. 25. [3] Eph. v. 5. [4] St. Matt. iv. 10.

worship God as 'we like,' rather than as 'we ought,' to abandon 'principle' in worship, is of the essence of superstition.

(3) *Blasphemy*, which detracts from the character of God by misrepresentation. Blasphemy not only directly dishonours God, but it also robs men of their faith in His perfections—His holiness, truth, righteousness, wisdom, power, and love; thus making Him in their eyes an imperfect Being, unworthy of worship.

(4) *Impiety*, which is the neglect and forgetfulness of God, and the disregard of the duties which men owe to Him. When men neglect God, and their religious duties to Him, He soon fades out of their sight. Men show impiety in "refusing to have God in their knowledge,"[1] and in attempting to manage their lives without Him.

V.

The Christian conception of God forms the ideal standard of Christian life. Our Lord Jesus Christ revealed the truth that God is no solitary Being, whose life is to be regarded as a blank monotonous existence: He taught that in God is the fulness of eternal life and love. Eternal life and love involve, of necessity, eternal fruitfulness and fellowship; and this divine fruitfulness and fellowship imply personal

[1] Rom. i. 28.

relations in the Godhead.[1] Jesus Christ taught men to recognize Three Persons in the One God—the Father, the Son, the Holy Spirit: the Father, the Fount of life; the Son, the Sole-begotten of the Father; the Holy Spirit, the Bond of love between the Father and the Son. And we find this doctrine, passing as it does our finite understanding, the reasonable result of our belief in the true God, as eternally living and loving.

The highest unity exists in diversity with harmony—in harmonious diversity. The unity of a triangle is more pefect than that of a simple straight line, The harmonious unity of the common chord, consisting of a tone

[1] "If God is eternally alive He must have been eternally productive, eternally fruitful. If He was eternally loving, there must have been an eternal object of His love. Now, little as we can penetrate into the depths of the being of God, if we believe in the Trinity we can at least perceive that God was eternally alive, eternally moving, eternally productive. The Father was ever expressing Himself in His 'Word,' or 'Image,' or 'Son,' and the Father and the Son together were having fellowship in the Spirit of Life, the product and the joy of both. God is one, but in this unity there is productiveness and fellowship, and therefore life and love. God is mysterious, no doubt, but in that mystery there is something intelligible, something akin to ourselves. We know what life is in our own case, we know that our life is only possible because we can express ourselves in what we say or do or produce, and because we can think about some object, and love some other. Life is fruitful and social, and must be fruitful and social if it is to be life at all. Thus it is as social beings, as operative or fruitful beings, that we are made in the image of God, because God is in Himself productive and social—God in the fellowship of His eternal being: Father, Son, and Holy Spirit."—Gore, *The Creed of the Christian*, pp. 23, 24.

with its third and fifth, struck or sung simultaneously, is more musically complete than the unity of a single note. So belief in the doctrine of the Trinity helps the mind to a more definite and intelligent conception of the unity of God.

The doctrine of the Trinity in Unity has been thoughtlessly described as a barren dogma, with no practical bearing on the Christian life. But such is not the case. In the interests of reverence, one would desire to speak with reserve upon the practical outcome of so deep and fathomless a mystery as that to which we are referring; being content to observe briefly, that neither a life of barren idleness or unproductive leisure, nor yet one of isolated seclusion or self-absorbing interest, is consistent with genuine belief in the mystery of the Trinity in Unity. Man was originally made in the image and likeness of God.[1] But sin has intervened; and though the divine image, blurred and disfigured by sin, remains in the structure and functions of man's immortal spirit, the divine likeness has by sin, in great measure, been lost. The divine likeness is restored in Jesus Christ by grace, and its first seed is implanted in the Christian by the new birth of baptism—"into the name of the Father and of the Son and of the Holy Ghost."[2] If the Christian is true to his original nature, as

[1] Gen. i. 26. [2] St. Matt. xxviii. 19.

restored by grace, he will be both productive and social;[1] he will bring forth the fruit of good works, and love and help his fellow men to the best of his ability and opportunity. For Christian baptism into the name of the Triune God imperatively demands a growing likeness to Him in fruitful work and social life—in all the various departments of human thought and action, and intercourse with others. The genuine Christian is one who remembers that "baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him"[2]—like unto Him, as the perfect human expression of the eternal life and love of God.

Of the more special practical realization of the Christian belief in the Father, the Son, and the Holy Spirit, we shall go on to speak in the succeeding chapters.

1 "The fact that man is made in the image of God, whilst it points to a personal life, also betokens the presence of the social instinct. The inter-relation of souls in the fellowship of the Church has its similitude and model in the relations of divine Persons in the society of the Blessed Trinity. Our Lord prayed for His members, 'that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.'"—Hutchings, *Gleanings*, p. 60.

2 *Office for Holy Baptism.*

CHAPTER V.

THE FATHERHOOD OF GOD

THE GROUND OF FILIAL REVERENCE.

THE Christian conception of the Fatherhood of God is considerably in advance of any ideas of this truth suggested by natural religion. The belief that we derive our life from God, and so are His offspring,[1] as held by almost all men in all ages, goes but a few steps in explaining what the Christian means when he confesses, "I believe in God the Father." Christian belief regards the divine Fatherhood as a truth covering a wide area, and as a relationship which admits of well-defined degrees of intensity.

i.

First, in an altogether unique sense, God is eternally the Father of His only-begotten Son. That is to say, independently of His relationship to the universe and created life, God has ever been a Father. He possessed

[1] See Acts xvii. 28, 29.

the attributes and the heart of a Father before mankind was created. There never was a time when He was not the Father of the Eternal Son. "Son, thou art ever with me." We are forbidden by the Catholic religion to say, that there ever was a time in the distant past when the Son of God was not, or began to be. But, in a secondary sense, it is true that Jesus Christ, as the Son of Man, was begotten of His Father in time: as it is written, "Thou art my Son, this day have I begotten thee."[1] And this is explained by the fact that Jesus Christ, as Man, had no father but God. He was born of a human mother by the direct operation of God. "He was incarnate by the Holy Ghost of the Virgin Mary, and was made Man."[2] Thus, not only, if chiefly, in His divine nature, but in His human nature also, Jesus Christ is in a peculiar sense The Son of God.

As a truth flowing out of that which we have stated, God is our Father. If God is the Father of all men, in the sense that all men are His offspring, He is nevertheless, in a more excellent manner, the Father of Christians, through their union with His only-begotten, incarnate Son. "When the fulness of the time came, God sent forth His Son, born of a woman . . . that we might receive the adoption of sons: and because ye are sons, God sent forth the Spirit of His Son into our

[1] Heb. i. 5. [2] *Nicene Creed.*

hearts, crying, Abba, Father."[1] This truth has been admirably stated in the incomparable epigram, 'The Son of God was made Son of Man, in order that the sons of men may become sons of God.' Or, as St. Irenæus beautifully puts it, "our Lord Jesus Christ, through His transcendent love, became what we are, that He might bring us to be even what He Himself is."[2] And again, "For, in what way could we be partakers of the adoption of sons, unless we had received from Him, through the Son, that fellowship which refers to Himself—unless His Word, having been made flesh, had entered into communion with us?"[3] By the Incarnation, the only-begotten Son became "the first-born among many brethren."[4] In Jesus Christ, the incarnate Son of God, the sons of men are raised from a merely natural relation to God as their Creator, to a supernatural relation to Him as their Father. And this intensified relationship is formed by means of a new birth of water and the Spirit, bestowed in Holy Baptism.[5] In Holy Baptism a higher level of life is gained: we are thereby made members of Christ, and the children of God—children of God, because members of Christ, the only-begotten Son of God made Man. The Christian's baptismal incorporation into the

[1] Gal. iv. 4–6.
[2] Preface, bk. V.
[3] III. xviii. 7.
[4] Rom. viii. 29.
[5] St. John iii. 5.

Incarnate Son is the ground of his filial relationship to God as his Father. 'I am a son of God, because I am united with, and taken up into, Christ, the only-begotten Son of God,'—this is the Christian's privilege. As participating in the effects of the Incarnation, Christians can say with all confidence, "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are . . . Now are we children of God." [1]

ii.

The divine sonship, first imparted by God in Christ, and then realized by man, this is the distinctive glory of the Christian religion.[2] It is of the realization of our filial relationship to God, our heavenly Father, as a primary Christian duty, that we are about to speak.

[1] 1 St. John iii. 1, 2.

[2] "In the Old Testament the relation of God's people to Himself was one of fear (Ex. xix. 12, ff.; Heb. xii. 18, ff.) Kings and single members of the Theocracy were named sons of Jehovah. This external theocratic distinction is, under the gospel, both in itself spiritualized, and extended to all living members of the Church. As this Christian *sonship* does not belong to man by nature, it is from St. Paul's point of view an *adoption:* but this, as explained by St. John, involves a real second *birth* (St. John i. 13), *adoption* denotes the assumption into sonship by an act of God's grace, as distinct from the sonship which results from birth."—Liddon, *St. Paul's Epistle to the Romans*, pp. 132, 133.

From what has been said above, it is obvious that we shall best read our duty as sons of God, in the light of the life and character of our Lord Jesus Christ. In Him the Church delights to trace the true and perfect realization of the divine Sonship. What then, let us ask, was the constant and permanent attitude of Jesus Christ to His eternal Father? It is best expressed in the idea of filial reverence. This reverential awe, or reverent submission, is specially attributed to our Lord in connection with His Sonship, by the writer of the Epistle to the Hebrews. "Thou art my Son, this day have I begotten thee . . . Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear (pious awe, or reverence), though He was a Son, yet learned obedience by the things which He suffered."[1] Our Lord's earthly life was a life of filial reverence: and it is just this filial reverence which God expects, and demands of His children. "A son honoureth his father, and a servant his master: if then I be a Father, where is mine honour? and if I be a Master, where is my fear? saith the Lord of hosts."[2] It is the right of the human parent to be

[1] Heb. v. 5–8. The special reference in this passage to the agony in Gethsemane is to be noted: our Lord there addressed God by the title 'Abba, Father.' See St. Mark xiv. 36.

[2] Mal. i. 6.

honoured. "Honour thy father and thy mother."[1]

iii.

To recognize our sonship, is to recognize our filial responsibility. The response of sons to a father's claims is best expressed in the childlike virtue of reverence. Reverence is "the sincere, the practical recognition of greatness."[2] Reverence is love and awe exquisitely blended: it is awful love, or loving awe. Love and awe, directed towards God, each have regard to Him as a Father—love, as we contemplate His tenderness; awe, as we consider His majesty and holiness. It is the due balance of love and holy fear which makes up the true reverence of sons to the divine Father. Neither love without fear, nor fear without love, is safe for man: each needs the check of the other. Love untempered by fear might lead to presumption, or familiarity: fear severed from love might lead to dread, or despair. To trust, yet not to presume; to fear, yet not to cringe; in this lies safety in our thoughts of God as our Father.

When St. John declares, "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love,"[3] he is not

[1] Exod. xx. 12.
[2] qu. Liddon, *Easter Sermons*, vol. ii. serm. xxviii. p. 149.
[3] 1 St. John iv. 18.

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referring to the reverential fear, or holy awe, of a son, but rather to the cringing dread of the criminal, or the slave. As St. Paul says, "Ye received not the spirit of bondage again unto fear; but ye received the Spirit of adoption, whereby we cry, Abba, Father."[1] The holy fear, which is an essential element of true filial reverence, is not displayed in shrinking from God as a severe judge, but in a reluctance to wound His love. God puts His fear in our hearts, that we may not depart from Him.[2] St. Augustine says, "It is one thing to fear God lest He cast thee into hell with the devil, it is another thing to fear God lest He depart from thee." True love towards God finds its expression in a willing self-surrender, in which the cringing terror of a drudge or bondsman has no place. It is the nature of filial love to expel such dread of a divine Father.[3]

[1] Rom. viii. 15. Commenting upon this verse, Dr. Liddon says, the divine Sonship "implies trustful intimacy with a Holy God. What Christians have received is *(a)* not such a spirit as might rule a slave, so that they should now again, as under the law, live in terror; but *(b)* the Spirit of adoption, the Spirit that inspires and befits an adopted son. In Him, as in the element of their new life, Christians fervently speak to God in prayer, as to their Father."—*St. Paul's Epistle to the Romans*, in loco. p. 132.

On the repetition, "Abba, Father," St. Augustine thinks that the two words point to God's common Fatherhood towards Jew and Gentile under the gospel. See Ibid. p. 133.

[2] See Jer. xxxii. 40.

[3] Bengel, in one of his incomparable epigrams, gives the history of the soul through its relations to fear and love. "Without fear and love; with fear without love; with fear and love; with love without fear."—qu. Westcott, on 1 St. John iv. 18. Bengel is of course not speaking of filial awe.

The test of filial reverence, whether regarded as love or fear, is the same. Negatively, it is avoidance of sin, which breaks the filial bond: positively, it is obedience, which strengthens it. The child of God fears to sin, because he loves God: he obeys God, because obedience is the evidence of love. "Whosoever is begotten of God doeth no sin, because His seed abideth in him: and he cannot sin, because he is begotten of God."[1] "If ye know that God is righteous, ye know that every one also that doeth righteousness is begotten of Him."[2] Jesus Christ, the first-begotten of the Father, could not will to sin: as His brethren, and sons of God, it should be so with Christians. So far as Christians are true to their new birth or sonship, they cannot sin. If they do commit sin, as far as the sin is concerned, they abandon their sonship. It is a wonderful encouragement to know that, as members of Christ and children of God, there is within Christians the adequate principle and inborn force to beat back every temptation, and to gain the victory. "The ideas of divine sonship and sin," says Dr. Westcott, "are mutually exclusive. As long as the relationship with God is real, sinful acts are but accidents. They do not touch the essence of the man's being. The impossibility of sinning in such a case lies in the moral nature of things."[3]

[1] 1 St. John iii. 9. [2] Ibid. ii. 29.
[3] *on* 1 St. John iii. 9.

iv.

There is great need in the present day to go back to the first principles of Christianity, and to give people right and true ideas of God, and of their relation to Him as a Father, and to lead them to live according to the fact of their divine sonship. There is need to foster in souls the sense of joy and freedom in their filial relationship to God, and to encourage them to realize their glorious liberty—"the liberty of the glory of the children of God."[1]

It is not uncommon to find persons who are scrupulously exact in the performance of the external duties of religion—persons who frequent our churches with praiseworthy regularity, who are strict about saying their prayers, examining their consciences, confessing their sins, reading the Holy Scriptures, and receiving the Communion of the Body and Blood of Christ—and yet who have no true and abiding peace; simply because they have no firm hold of this fundamental truth of the Fatherhood of God. We find such persons doing all sorts of things in religion, and yet remaining gloomy, anxious, and restless. They are in fact held fast in the grip of a hard mechanical bondage, just because they have not surrendered themselves as children to a most loving Father. Such words as "the joy of believing," "the spirit of

[1] Rom. viii. 21.

adoption," are to their minds nothing more than dry theological formulæ, rather than the sober expressions of a realized fact—the fact that they are the sons of God. How much more happy and useful would such people become, if they would begin at the beginning, and realize the certain truth, 'God is my Father, I am His child.'

v.

The idea of fatherhood is closely connected with that of discipline: the human father who neglects to discipline his children is unworthy of the name. This is a thought which is set forth with special clearness by the writer of the Epistle to the Hebrews, both in connection with our Lord as the first-begotten Son of God, and with men as the children of God. Of our Lord it is written, "For it became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings."[1] And again, "Though He was a Son, yet learned He obedience by the things which He suffered."[2] He suffered the divine discipline as a Son, and He wills that His brethren, the children of His Father, should be perfected with a like discipline. As members of Christ, we are so closely bound up with, and united to,

[1] Heb. ii. 10. [2] Ibid. v. 8.

Him, that we are called on to be "partakers of His sufferings."[1] Christians are to "know the fellowship of His sufferings,"[2] and to "fill up that which is lacking of the afflictions of Christ."[3] We cannot in fact share His Sonship without also sharing His sufferings. As long as He has a member upon earth, there will be something for that member to suffer.[4]

It is only after dwelling upon the discipline of Christ, who "endured the cross, despising shame,"[5] that the sacred writer goes on to state the principles of God's fatherly correction of mankind. "Ye have forgotten the exhortation, which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. It is for chastening that ye endure; God dealeth with you as with sons;

[1] 1 Pet. iv. 13. [2] Phil. iii. 10.

[3] Col. i. 24; see also 2 Cor. i. 5; Rom. viii. 16, 17.

[4] "When St. Paul says, 'It became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of our salvation perfect through sufferings,' it is manifest that he is declaring an universal law; that he is revealing a connection which must exist between Christ and all His members; that they are to become perfect in the same way, according to the same principle of life; that they are to be united not merely with His humanity, but with His suffering humanity . . . Each one's sorrow is a wave in that deep sea of sorrows, in which God Himself once lay prostrate."—T. T. Carter, in Lenten Sermons (Oxford), *Our Lord's Agony*, pp. 8, 13.

[5] Heb. xii. 2.

for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons."[1] Christianity lifts human sorrow out of the region of chance, or misfortune, into the domain of a loving and fatherly discipline. To be crushed by the iron hand of fate is one thing: to be chastened by a divine Father's love is another thing.

It is very noticeable that Christians are called on to exercise the filial duty of reverence to God in the way of submission to His fatherly correction and discipline. "Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"[2] Thus, the Christian suffers reverently as the child of God, and accepts both patiently and intelligently the trials of life as a Father's loving discipline. He recognizes the true purpose of the divine discipline—the formation of a holy character in the face of moral evil. He believes that God only gives pain in order to purify, and that He chasteneth us "for our profit, that we may be partakers of His holiness."[3] "And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For He

[1] Heb. xii. 5–8. [2] Ibid. 9. [3] Ibid. 10.

Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ."[1]

vi.

The life of sonship is the life of perfect relationship to God as a Father. As a consequence of this truth, it is also the life of fraternal fellowship with mankind, as children of a common Father. "Have we not all one Father? Hath not one God created us?"[2] 'If God is my Father, all His children are my brethren.' Our Blessed Lord, by explicitly teaching us to address God as *our* Father, has implicitly bidden us to regard our fellow-men as brethren. Thus it comes to pass, that to realize the truth of the Fatherhood of God, implies the realization of the truth of the brotherhood of men. In other words, the truth of the divine Fatherhood carries with it a doctrine of human fellowship.

And this doctrine of the fellowship of all mankind, like the doctrine of the Fatherhood of God upon which it rests, has its degrees. Whilst the Christian will, in the language of the apostle, "honour all men," as the offspring

[1] *The Order for the Visitation of the Sick.*
[2] Mal. ii. 10.

of God, he will "love the brotherhood,"[1] i.e. his fellow Christians. In fact, no Christian has fully faced the responsibility of his sonship in God, until he has also recognized his duty to his fellow Christians at large. Our Lord's summary of the old moral law, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself,"[2] is but the application of the truth of the Fatherhood of God and the brotherhood of Christians to practical life. We cannot love our Father without going on to love our fellows. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from Him, that he who loveth God love his brother also."[3] "As long as any one has the means of doing good to his neighbours, and does not do so, he shall be reckoned a stranger to the love of the Lord."[4]

The practical Christian, then, will regulate his conduct towards his fellows, high and low, rich and poor, by the golden rule of brotherly love. He will steadily refuse to isolate himself as a solitary unit, an only son, from those

[1] 1 St. Pet. ii. 17.
"In the Bible, the term 'brother' is confined to those who belong to the covenant; in the old law to the Jews, in the new law to the Christians."—Gore, *The Sermon on the Mount*, p. 64.

[2] St. Matt. xxii. 37, 39. [3] 1 St. John iv. 20, 21.

[4] *Fragments from the lost writings of Irenæus*, iv. Clark's ed. vol. ii. p. 161.

who stand in the same relation to God as himself. He will enlarge his heart to take in the interests of others, and be careful to respect their rights. He will, in short, strive to "fulfil the royal law, according to the Scripture, Thou shalt love thy neighbour as thyself."[1] And he will do all this on principle, for a definite reason, because he believes in the Fatherhood of God.

[1] St. James ii. 8.

CHAPTER VI.

THE INCARNATION

THE DISCLOSURE OF MAN'S DIGNITY.

IT is the central truth of the Christian religion that God has entered into actual fellowship with the works of His hands by Incarnation. "The Word became flesh, and tabernacled among us."[1] The Incarnation is the union of God with man, and with all creation in man, in the Person of the eternal Son. Man is more than an individual or a race: man is the representative of creation.[2] "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."[3]

[1] St. John i. 14, *marg.*

[2] "We venture to look upon man as the representative of creation. This thought appears to be distinctly suggested in the records of the creation, and of the fall, and of the new creation. The dominion of man (Gen. i. 28), was such that his realm shared the consequences of his sin (Gen. iii. 17). His destiny therefore has not yet been accomplished (Ps. viii.; Heb. ii. 5, ff.). But in its promised fulfilment lies the hope of the material world. For that something is in store which answers to the redemption of man's body" (Rom. viii. 22, ff.).—Westcott, *The Gospel of Creation*, p. 323.

[3] Gen. ii. 7.

In the language of St. Augustine, "Man is a reasonable soul using a material body;" that is to say, he is a composite being, consisting of spirit and matter. Thus, man has affinities not only with the lower animals and the natural world, but also with the angels as purely spiritual beings. Man is therefore the representative creature; and thus, in taking man's nature, God thereby bound the whole creation to Himself.

i.

In assuming human nature, God has made known His eternal purpose of "summing up all things in Christ, the things in the heavens, and the things upon the earth."[1] In the words of Bishop Andrewes, "There is a recapitulation of all in heaven and earth in Christ."[2] This is a thought which St. Irenæus is never weary of reiterating—"There is," he says, "One God the Father, and One Christ Jesus, who came . . . and gathered together all things in Himself. But in every respect, too, He is man, the formation of God; and thus He took up man into Himself, the invisible becoming visible, the incomprehensible being made comprehensible, the impassible

[1] Eph. i. 10.

St. Athanasius speaks of Christ as the "offspring from the Father, in whom the whole creation is created and adopted into sonship."—*Select Treatises*, p. 372.

[2] Serm. xvi. *of the Nativity*.

becoming capable of suffering, and the Word being made man, thus summing up all things in Himself: so that as in super-celestial, spiritual, and invisible things, the Word of God is supreme, so also in things visible and corporeal He might possess the supremacy, and, taking to Himself the pre-eminence, as well as constituting Himself Head of the Church, He might draw all things to Himself at the proper time."[1] The same distinguished writer adds further, that our Lord Jesus Chirst "attached man to God by His own Incarnation,"[2] and "graciously poured Himself out, that He might gather us into the bosom of the Father,"[3] and "caused human nature to cleave to and to become one with God,"[4] "assimilating Himself to man, and man to Himself."[5]

ii.

The union of God and man in the Person of the Incarnate Son of God is the divine disclosure of man's inherent dignity, and capacity for fellowship with God. By the Incarnation, not only did Jesus Christ "reveal God to man, but He exhibited man to God."[6] "When the Son of God was made man, He took the ancient mould upon Himself."[7]

[1] III. xvi. 6.
[2] V. i. 1.
[3] V. ii. 1.
[4] III. xviii. 7.
[5] V. xvi. 2.
[6] IV. xx. 7.
[7] IV. xxxiii. 4.

"Man," says Augustine, "was made in the image of God, in that very image in which afterwards God was made." In the Son of Man, we behold the normal representative of the human race, as it was conceived in the mind of Him who gave it being. If we would enquire what God meant man to be, we must find the answer in Jesus Christ.[1] He is set forth in Scripture as "the first born of all creation,"[2] "the beginning of the creation of God."[3] In Jesus Christ, man's original and native qualities found their full development, and perfect expression. He was in the truest and best sense of the words 'the Natural Man.' In Him is found 'the ancient mould,' the original pattern, the primeval nature of man, as God meant man to be. Thus, the real nobility and inherent glory of manhood is discovered in the perfect human nature of the Incarnate Son of God.

It is not, therefore, man exalted to fellowship with God who is lifted out of his normal state or proper condition, but man debased by sin who has despised his birth-right, and abandoned his dignity. The sin of our first

[1] "You may wonder," says St. Athanasius, "why, when we have proposed to treat of the Incarnation, we now discuss the origin of man. Yet to do so is in nowise alien from our purpose. For it is necessary that, in treating of our Lord's appearance among us, we should first consider the origin of man."—*de Incarn.* sec. 4. vol. i. p. 50.

[2] Col. i. 15. [3] Rev. iii. 14.

parents was a moral catastrophe, by which the natural link, which originally bound our race to God, was seriously weakened and well-nigh broken. It was literally a 'fall' to a lower moral level, a degradation of human nature.[1] Moral evil does not properly belong to man: it shames and lowers him. Sin is thus no part of man's original nature as made by God, but the violation of that original nature; and, hence, sin is distinctly unnatural.[2] "Every one that doeth sin doeth also lawlessness: and sin is lawlessness."[3] Sin is a flaw in human nature, a disturbance of the divine order. Sin is to man's moral nature, what disease or deformity is to his physical nature. Sin is alien from man's true being, and the sinful man is in an altogether unnatural and abnormal position in the sight of God, who made him. To every sinner it may be said, "Remember from whence thou art fallen."[4]

The purpose of the Incarnation was to set

[1] "If man is not made for God," asks Pascal, "why is he happy only in God? If man is made for God, why is he so contrary to God?"—Thoughts, *The Greatness and Littleness of Man*, p. 46.

[2] "Sin in the whole of humanity from the first, has been always rebellion, not nature. At the beginning of human life, properly so called, when first a being truly called a man woke up to consciousness of his relation to God, to nature, to himself, he did not find sin part of his being . . . Sin at the origin of our human life, as through all its history, was treason to our higher capacity."—Gore, in **Lux Mundi**, *on the Christian Doctrine of Sin*, pp. 533, 534.

[3] 1 St. John iii. 4. [4] Rev. ii. 5.

men free from the unnatural, and to restore and ennoble the natural. The divinely-intended effect of the Incarnation is to elevate the human race by enfranchising it, and restoring its ancient dignity and its original liberty. Through the Incarnation, mankind may regain the high level on which it was originally placed by God, and from which it has fallen by sin, and be restored to fellowship with Him. In Jesus Christ, as the new Head of redeemed humanity, we behold no abnormal development or unnatural phenomenon, but the realization of God's original design, or the rectification of that design so far as sin, as an unnatural thing, has disordered and debased it.

Thus, it is no presumption to claim our divinely-intended rank and privilege amongst the creatures, as beings made for fellowship with God: the presumption lies in the opposite direction—in failing to realize our native dignity as made for such fellowship. To fall short of the high ideal disclosed in Jesus Christ, is to forego and forfeit our privilege of divine union. In claiming the morally best, man but claims his natural right. "Acknowledge, O Christian," exclaims St. Leo, "thine own dignity; and having been made 'partaker of the divine nature,' do not by degeneracy of conduct return to thine old meanness."[1]

[1] Serm. xxi. in Nat. Dom. i. *Salvator Noster.*

iii.

The Incarnation, then, is the divine proclamation of the high excellence of man—the proclamation that moral evil is no part of man's original nature as designed by God, but rather the marring and corruption of it. It marks the clear distinction between what belongs to human nature of divine purpose, and what does not. It solves the problem of the strife within—the conflict between inclination and duty, between moral good and moral evil.

"Consider this conflict, consider the torment of an accusing conscience; the misery it can inflict, and which it does inflict, and the strange unreasonableness and inconsistency in our own selves which we observe. You do a wrong act. Then conscience wakes to make you wretched. Why did you do the wrong action? Certainly you did not do it to make yourself wretched. Quite the reverse. You did it because some pleasure offered itself to you as a bait. Did you get the pleasure? Yes, you did. But then came conscience, and turned your pleasure into pain, and you were miserable. Now observe, it was not anybody else that made you miserable. Conscience is part of you; and so it was you making your own self miserable; and all because of something which you did for the pleasure of it. And yet conscience is not strong enough to keep you right; until at last you are tempted to sit down in sheer despair, as if sin was part

of yourself, a part of your very nature, and as if every aspiration after holiness, every disgust at what is evil, was but a hopeless struggling against an iron fate, which hems you in and will not let you go . . . As if sin was a part of your very nature. But, is it?"[1]

The Incarnation gives the true and reasonable answer to the harassing question: and that answer is, as we have said, that the inclination to, or delight in, moral evil is no part of man's original nature, but the disorder of it—the working of a poison, the symptom of a disease, which is clean contrary to that nature as created by God. It is the Incarnation which assures us that conscience, rising up and protesting against evil, is the voice of man's real self as God meant him to be, and as Jesus Christ has recreated him to be; that the higher nature within is the real living man, reaching up to God, as the plant reaches up to the light, or the sick man struggles to throw off the disease which for a while holds him down.[2]

[1] Ashwell, *Septuagesima Lectures*, ii. pp. 50, 51.

[2] As Pascal says, "Though we see all the miseries which close upon us and take us by the throat, we have an irrepressible instinct which raises us.

"The greatness of man is great in that he knows he is miserable. His very infirmities prove man's greatness: they are the infirmities of a great lord, of a discrowned king. For what man ever was unhappy at not being a king, save a discrowned king? No man thinks himself unhappy in having but one mouth, but any man is unhappy if he have but one eye. No man was ever grieved at not having three eyes, but any man is disconsolable if he have none."—Thoughts, *The Greatness and Littleness of Man*, pp. 45, 48.

iv.

Michael Angelo, the great Italian artist, was walking on a certain occasion with some friends, when he espied an unsightly block of marble lying discarded on the ground in a mason's yard. He caused it to be cleaned, and taken to his studio. His companions asked what he could possibly do with such a rough stone. He replied, "There is an angel in that stone, and I intend to let it out." In process of time, a beautiful statue was carved—Michael Angelo had accomplished his purpose, 'the angel was let out.' "The true nature of a thing," as Aristotle said long ago, "is whatsoever it becomes, when the process of its development is complete." And man is to be judged according to this rule—not according to that which he may for the time be, but according to that which he is capable of becoming.

One of the bishops of the Canadian Church was formerly an errand boy in a Lancashire town. All honour to him. The interpretation to be put upon such a fact is, that an errand boy is a potential bishop, that is to say, is in possibility capable of rising to the dignity of a bishop. In Jesus Christ we see what, in the mind of God, man was originally meant to become. In the Son of Man, the "beloved Son, in whom the Father was well pleased,"[1] the divine design is an accomplished fact.

[1] St. Matt. iii. 17.

And in Him, we see not only what man was at the beginning meant to be, but what he is still actually capable of becoming. The true Christian character is a reversion to type—the original human type, 'the ancient mould,' as perfectly realized in Jesus Christ. And we may go further and say, that in the Incarnation we find, not only the perfect example and development of human life, but also the means of realizing it, through His grace imparted to us, "till we all attain unto a full-grown man, unto the measure of the stature of the fulness of Christ." [1]

It is thus a practical outcome of belief in the Incarnation of the Son of God, that Christians should realize their true nature as restored and enriched in Him; and claim their inherent nobility and dignity in the development of their inborn capacity for fellowship with God in Christ.

[1] Eph. iv. 13.

CHAPTER VII.

THE ATONEMENT

THE APPEAL TO PENITENCE.

THERE are good reasons for the opinion that the Incarnation of the Son of God was involved in the idea of the creation of man, and that it would have taken place independently of human sin.[1] We have no

1 "It has been supposed that the Incarnation was irrespective of the Fall; that it was the original design of God to raise humanity, if it had not fallen, by incorporating it into Himself; and that the Fall only made *this* difference:—that the Incarnation was accompanied with suffering and death, whereas without the Fall there would have been no suffering and no death. The same vast gulf between the Godhead and the creature would in either case have been crossed, but that in passing the gulf God involved Himself in suffering, as caused by sin.

"Whether this be the truth or no, we have no clear revelation. But it is highly important that, in our minds at least, we should distinguish two mysteries which are combined together, but which are distinct in themselves:—(1) the uniting of the two discordant natures in an indissoluble communion, and (2) the coming of the Divine nature into contact with pain and death. Suffering was not the necessary consequence of the Incarnation, but the result of a further love; a mystery within a mystery; a most amazing addition to what was without it an unspeakable instance of divine compassion."—T. T. Carter, in Lenten Sermons, *Our Lord's Agony*, pp. 3, 4.

right to assume, as it has often been assumed, that man as originally made was intellectually or spiritually perfect. The idea that the man, with the intellectual capacity of 'an Aristotle, is but the rubbish of an Adam,' rests upon no solid grounds.[1] St. Clement of Alexandria, in reply to the question as to whether man was originally formed perfect or imperfect, says, "They shall learn from us that he was not perfect in respect of his creation, but in a fit condition to receive virtue."[2] By 'perfect,' St. Clement is to be understood as meaning 'completely developed.' Bishop Bull says, "Adam was from the beginning not indeed made perfect, but yet endowed with the capacity whereby he might arrive to perfect virtue, and so to that eternal salvation which accompanies it."[3] Had we never sinned, there is every reason to believe that the history of our race would have been that of

[1] Irenæus asks the question, "Could not God have exhibited man as perfect from the beginning?" and replies, "It was possible for God Himself to have made man perfect from the first, but man could not receive this perfection, being as yet an infant . . . God had power at the beginning to grant perfection to man; but as the latter was only recently created, he could not possibly have received it, or even if he had received it, could he have contained it, or containing it, could he have retained it."—IV. xxxviii. 1, 2. The meaning of Irenæus is, that God could, had He so willed, have made man perfect from the beginning; but such an initial perfection would not have been in accord with the law of gradual growth.

[2] *Strom.* vi. 12. 96.

[3] Works, vol. ii. dis. 5. *The State of Man before the Fall*, p. 72.

"a perpetual ascent towards the supreme holiness of Christ, and even the earliest movements of our moral and spiritual life would have found their ideal expression in Him. His relation to the Father would, therefore, have been ours from the very first." [1]

Thus, in our thoughts of the fulfilment of the divine design concerning man's development and destiny, there is room for the idea of the Incarnation, without reference to sin. In this view, the removal of sin and its effects, though not the primary motive of the Incarnation, was involved in it as a necessary consequence of sin—human sin but appealing to, and giving an added reason for, the divine condescension.

i.

As we have already seen, man's true dignity, as disclosed in the Incarnation, consists in his capacity for fellowship with God. But a serious and even fatal obstacle to the realization and enjoyment of this divine fellowship has been raised by moral evil, or sin. In its essence, sin is the abandonment or destruction of such fellowship on man's part. "If we say that we have fellowship with Him, and walk in the darkness, we lie." [2] To choose moral evil is to shun fellowship with God.

[1] Dale, *The Atonement*, p. 421.
[2] 1 St. John i. 6.

Sin is of the nature of wilful departure from God. "The Lord is with you, while ye be with Him . . . but if ye forsake Him, He will forsake you."[1] In the most exquisite of our Lord's parables, He represents the sinner under the figure of a son, who, forsaking his father, takes his journey into a far country, and there consummates the abandonment of his father by joining himself to one of the citizens of the country.[2]

It is an essential doctrine of the Christian revelation that, in His pity, God has, in Christ, made provision for the removal of the barrier, raised by sin, to perfect fellowship with Himself. Man's extremity was God's opportunity. And this provision for restoring the divine fellowship, disturbed by moral evil, is known as the Atonement. "Christ suffered for sins once, the righteous for the unrighteous, that He might bring us to God."[3]

Sin not only causes estrangement between man and God, but the sinner contracts a debt to the justice of God which he is unable to pay, and merits the righteous wrath of God

[1] 2 Chron. xv. 2. [2] St. Luke xv. 13, 15.
[3] 1 St. Peter iii. 18.

"The dispensation of God and our Saviour towards man is but the recalling of him from the fall, and his return into the friendship of God, from that alienation which sin has caused. This was the end of Christ's coming in the flesh, of His life and conversation described in the Gospel, of His passion, cross, burial, and resurrection; that man, who is saved by the imitation of Christ, might regain that ancient adoption."—St. Basil, *de Spiritu Sancto*, cap. 15.

which He is powerless to appease. The payment of this debt, and the turning away of the divine wrath, is a necessary step to reconciliation between sinful man and a holy God. It is a truth revealed by God that this debt has been paid, and the wrath of God against the unrighteousness of man has been averted, by Jesus Christ, acting as the federal head and substitute of the human race, and giving His life "a ransom for many."[1] Jesus Christ, the Son of Man, as man's representative, "bare our sins in His body upon the tree,"[2] and yielded to God a perfect human obedience in the person and name of sinful humanity.[3] "Through the obedience of the One shall the many be made righteous."[4] He "became obedient even unto death, yea, the death of the cross."[5]

ii.

In no department of practical religion is the connection between faith and morals more close, than in regard to the truth of the Atonement. And in no point is the reality

[1] St. Matt. xx. 28. [2] 1 St. Peter ii. 24.

[3] "The death of Christ is described as an appeal to God's infinite mercy coming from the human race itself, or from One who has a right to speak and act and suffer as its representative."—*The Atonement*, p. 402.

[4] Rom. v. 19.

[5] Phil. ii. 8.

For a fuller discussion of this mysterious subject, see the author's *The Natural Religion*, The Revelation of the Son, pp. 261, ff.

of our belief more readily tested. Of all the main truths of the Catholic faith, the doctrine of the Atonement is that which makes the most urgent and imperative claim upon human consciousness and conduct. So truly is this the case, that the blessings of the Atonement can only be appropriated by those whose moral action corresponds with it. Our Blessed Redeemer suffered and died in vain in regard to all who neglect or refuse to frame their lives accordingly. Indifference to moral conduct is utterly incompatible with any living faith in the Atonement.[1] It is impossible to accept the doctrine, and yet to remain unaffected by it. What Christ did *for* us, must be worked out *in* us, and *by* us. His sacrifice has not made our self-surrender unnecessary; but, on the contrary, it constrains it, and makes it possible and natural, for it has made it valid. He did not die to make sin easy, but to make it impossible. "He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again."[2]

The Atonement is the destruction of human sin and its baneful consequences, and, as the chief of such consequences, the abolition of the enmity between the sinner and God.

[1] "The moral act of Christ in submitting to suffering, while it remains for ever alone in its unique and awful grandeur, involves a similar moral act on the part of all who have 'access' to God through Him." – *The Atonement*, p. 431.

[2] 2 Cor. v. 15.

As a matter of practical religion, man is morally bound to correspond and co-operate with the divine destruction of sin in himself. This correspondence and co-operation is manifested in penitence. Penitence is the human counterpart of the divine attitude and action towards sin, as exhibited in the death of Jesus Christ. It is man's horror and repudiation of sin, as an unnatural act of treason against God, and his own higher nature. Penitence is the human satisfaction for sin, imperfect as it necessarily is, offered to the outraged majesty of God, in union with the perfect and divine satisfaction made by the Redeemer, in that life-long obedience, which culminated in His passion and sacrifice on the cross. Repentance has for its object the destruction of all sin, and the fulfilment of the righteous will of God. If by sin man forsakes God, by repentance man forsakes sin, and is restored to fellowship with Him.

iii.

In speaking of penitence, we are considering a primary duty of every man, "for all have sinned, and fall short of the glory of God."[1] It is in the exercise of true penitence that we are permitted to appropriate the atoning work of Jesus Christ as our Redeemer, and so become restored to friendship and concord with God.

[1] Rom. iii. 23.

The main elements of penitence are described in the Book of Common Prayer as threefold, viz:—

"Bewailing and lamenting our sinful life;
Acknowledging and confessing our offences; and
Seeking to bring forth worthy fruits of penance."[1]

(1) True penitence has its roots in the hatred of sin as an unnatural act against the love and the very being of God. "O ye that love the Lord, hate evil."[2] Detestation of sin from this motive is known as 'contrition.' Contrition is, in the language of St. Paul, "godly sorrow, which worketh repentance unto salvation, a repentance which bringeth no regret."[3] That is to say, repentance from any such lower motives as fear of punishment, vexation at personal loss or suffering resulting from sin, or wounded pride, is imperfect, if not sinful: it is to be regretted, and even needs to be repented of. Such so-called repentance

[1] *Commination Service.* The Church's definition of repentance is again expressed in reference to preparation for the reception of the Blessed Sacrament as follows: "The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to *bewail* your own sinfulness, and to *confess* yourselves to Almighty God, with full purpose of *amendment* of life."—*The Communion Service*, First Exhortation.

[2] Ps. xcvii. 10. [3] 2 Cor. vii. 10.

is but 'the howl of the unrenewed nature, not the turning of the heart to God.' It does not bring the soul to God. "If repentance is not done with the heart," says Bishop Andrewes, "nothing is done." Godly sorrow, or contrition, is sorrow, not for the consequences of sin, but for sin itself as sin. If no evil results followed sin, the truly penitent sinner would none the less regret the evil done. The contrite sinner views sin from the divine standpoint; he sees it as God sees it, and as He exhibits it in the Atonement—a thing appallingly evil, utterly hateful and shameful. Thus, if by any chance sin produced happiness instead of misery, its heinousness would remain unrelieved. The Atonement is the evidence of the amazing love of God, and it is in the light of this divine love, as specially manifested in the Passion, that the penitent reads the magnitude and ingratitude of his offences. Perfect contrition at once, in itself, secures the benefits of the Atonement, and places the sinner there and then in a state of reconciliation and peace with God.

(2) But this contrition in the heart will manifest its presence in the life. The contrite sinner will not rest until he has proved the reality of his penitence in action. He will, in the first place, acknowledge his guilt in confession. By this, we mean that he will not seek to hide or palliate his faults, or endeavour

to justify himself by excuse: he will condemn himself by unsparing confession.

It is most important to place confession of sin in its right relation to contrition. "Perfect confession," writes the Portugese, Antonio Vieyra, "is not that in which the sin is first confessed and then pardoned, but that in which the sin is first pardoned and then confessed. In less perfect confession, sin is first confessed, and then grace is received; in the most perfect confession, grace is first received, and then sin is confessed. Less perfect confession begins at the feet of God, and ends in His arms; the confession that is most perfect begins in His arms, and ends at His feet. The reason is clear: because the most perfect confession is that in which the sinner goes to the feet of God truly contrite and penitent for his sins. Does he go truly contrite and penitent?—then he goes already in grace, and he goes already pardoned, he goes already absolved."[1] The prodigal son confessed his sin *after* he had received the father's forgiveness.[2] The father's kiss of reconciliation did not dispense with the need of the son's acknowledgment of guilt: on the

[1] qu. by Dr. Neale in his Lecture, *Confession and Absolution.*

"God looks at the heart alone, the Church looks at outward actions; God absolves as soon as He sees penitence in the heart, the Church when she sees it in works."—Pascal, Thoughts, *Jesuits and Jansenists*, p. 294.

[2] See St. Luke xv. 20, 21.

contrary, it demanded and evoked his confession. We confess because we *are* forgiven. "So far from repentance ending with forgiveness," wrote Dr. Pusey, "one might rather say that it then begins."[1] When David was forgiven, and his sin put away, his penitence began to flow, and found its utterance in the *Miserere*.[2]

(3) The practical outcome of true penitence is the forsaking of sin in amendment of life. The regret for, and the acknowledgment of, wrong committed is insincere, unless followed and crowned by moral earnestness in well doing. We are called on to "bring forth fruit worthy of repentance,"[3] i.e. fruit answerable to amendment of life. Repentance, in the language of the Church, is that "whereby we forsake sin."[4] In true repentance there is the earnest desire to offer, as far as we may, reparation and satisfaction for past iniquity. "For as it was your mind to go astray from God: so, return and seek Him ten times more."[5] It has been finely said that "life-giving sorrow is less remorse for that which is irreparable, than anxiety to save that which remains."[6] Steady reformation and permanent change of conduct is the decisive test of true penitence.

[1] in Lenten Sermons, *Repentance from love of God life-long*, p. 11.
[2] Psalm li.
[3] St. Matt. iii. 8.
[4] *Catechism*.
[5] Baruch iv. 28.
[6] F. W. Robertson, *on* 2 Cor. vii. 10.

We are often deeply distressed because we cannot call up adequate sorrow for sin: but such a lack should not cause undue anxiety. Some persons are far less susceptible of emotion than others. And we must remember that the emotions belong to the nervous system, rather than to moral character. We may take comfort in the thought that the wish to be contrite *is* contrition; and that a changed attitude towards sin, exhibited in a righteous life, is a far surer test of our sorrow than tears or heart-rending grief.

Penitence, then, is the human answer to the divine appeal of the Atonement. Penitence is at once the recognition of the blackness and malice of sin, which made the Atonement necessary, and the amazing love of God for the sinner therein revealed. Penitence is the action of the soul, rising up in moral determination to correspond henceforth with the revelation of the divine love as exhibited in the Redemption. Penitence is the genuine realization of the desire to meet the divine generosity in complete self-surrender—to give love for Love, and life for Life. 'The cross of Christ condemns me to become a saint.'

iv.

In approaching God in penitence, we are bidden to approach Him through our Lord

Jesus Christ, the "one mediator between God and men."[1] "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins."[2] It is through Him, and Him alone, that we have "our access unto the Father."[3]

This is a fundamental truth of Christianity, which calls for clear and unhesitating proclamation in the present day. The practice of putting the Blessed Virgin Mary in the place of our Lord is distinctly wrong, and has most disastrous results; for the mediatorship of our Lord is thereby practically ignored, and souls are seriously misled. The form of confession, "I confess to Almighty God, to Blessed Mary, and to all saints," given in some cases, both to penitents coming to sacramental confession, and to other persons for use in their private devotions, contains no mention of our Blessed Lord's Name, as significant of the Atonement—the name of the Blessed Mother takes its place: and thus an impression is encouraged which is utterly false and dishonouring to our Lord, and which leads ultimately to such shocking ideas as that expressed in Faber's couplet:

> "When mute before the Judge I stand,
> My holy shield be Mary's hand."[4]

That is to say, an appeal is made to the

[1] 1 Tim. ii. 5. [2] 1 St. John ii. 1, 2.
[3] Eph. ii. 18. [4] Hymns, *Month of May*, p. 152.

mercy of the Blessed Mother, to save us from the justice of our Lord Jesus Christ!

Such teaching as this is alien to true Catholic theology, and it is imperatively necessary to make a firm stand against anything which leads up to it, as both disloyal to our Lord, and also as misleading to souls. We shall best meet and rectify such perversions of truth by taking our Lord at His word, and accepting with unswerving trust His most gracious invitation and declaration: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."[1] "Him that cometh to me, I will in no wise cast out."[2]

[1] St. Matt. xi. 28, 29. [2] St. John vi. 37.

CHAPTER VIII.

THE ASCENSION

THE PLEDGE OF FUTURE GLORY.

THE Ascension of our Lord Jesus Christ is a theme positively embarrassing in its richness, as viewed in its various aspects. The Ascension was the crown and completion of all that "Jesus began both to do and to teach, until the day in which He was received up"[1]—of all that He undertook to fulfil when, "for us men and for our salvation He came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man."[2] The Ascension was the great mystery which prepared the way for the descent of the Holy Ghost, upon whose coming depended the very existence of the Church, as the body of Christ and the treasury of the divine gifts to men.[3] The Ascension was the great event which inaugurated the eternal priesthood of our Lord in the heavens.[4] The Ascension, again, was our Lord's entrance upon the

[1] Acts i. 1, 2.
[2] Nicene Creed.
[3] See St. John vii. 39, xvi. 7; Eph. iv. 8, ff.
[4] See Heb. iv. 14, ix. 24.

eternal reward of His work and sufferings on earth,[1] carrying with it the promise and hope of man's ultimate exaltation to heavenly glory in the life to come.[2] So great is the fruitfulness of the theme before us, that it will not be possible, in the space available, to notice all these aspects of the truth of the Ascension. We therefore purpose to devote attention to the two points last named, and to endeavour to learn some practical lessons from their consideration.

i.

As on earth, so in heaven, our Lord Jesus Christ is the prophet, priest, and king of His people. In enumerating these offices of our Lord, it is usual to describe them in this order, as giving the actual sequence of His work in His first advent. In the Gospels, we read of our Lord first teaching everywhere; next, of His offering His life in the sacrifice of the cross; and, lastly, of His ascension to His royal place at the right hand of the Father, in order to enter upon His kingly office. But in considering the relative importance of the three offices in question, we are right in giving the first place to our Lord's priesthood.[3]

[1] See Phil. ii. 7–9; Heb. xii. 2.

[2] See Ibid. vi. 18, ff.

[3] Professor Milligan, in his most instructive treatise, *The Ascension and Heavenly Priesthood of our Lord*, has pointed out that the order in which the offices of our Lord is usually given, namely, prophet, priest, and king, "does not com-

And this pre-eminence of His priestly office above the prophetic and the regal, is borne out by the teaching of Holy Scripture. In the Epistle to the Hebrews and the Revelation, the eternal priestly character of our ascended and glorified Redeemer is exhibited with special emphasis.

It was, as we have said, at the Ascension that Jesus Christ entered upon the exercise of His heavenly priesthood, for the perpetual benefit of His Church. The Ascension is the second part of our Lord's sacrifice on earth, the presentation and pleading of that sacrifice before the face of the Eternal Father.[1]

The Epistle to the Hebrews establishes, with careful and detailed reiteration, the truth of the eternal priesthood of our ascended Lord. "Now in the things which we are saying the

mend itself either to the reason of the case, or to the language of Scripture."—Lect. ii. p. 61. There can be no doubt that the main object of our Lord's coming was, in the face of human sin, to restore man to God, and to reconcile God to man—"to open up the way by which sinful creatures may return with confidence to the Holy One from whom they have alienated themselves, and so to remove every obstacle standing in the way of love and fellowship between them, that God may be acknowledged as a Father, and men be children in a Father's house. To effect these ends is peculiarly the office of the priest . . . In the order of thought our Lord is a priest in heaven before He is prophet or king. His prophetical and kingly offices are but further issues of what He accomplishes as priest."—Ibid. pp. 61, ff.

[1] Sacrifice is not a simple but a complex act, consisting of various stages: the death of the victim is but one of these. See the author's *Expositions of Catholic Doctrine*, Note G. p. 168. (Mowbray.)

chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens. . . . For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this high priest also have somewhat to offer."[1] As "a priest for ever,"[2] Jesus Christ must, perforce, have a sacrifice to offer, and this sacrifice is Himself. The aged apostle St. John, whilst an exile in the island of Patmos, was permitted to behold visions of heaven. "And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain."[3] That is to say, he beheld our glorified Redeemer, marked with the sacred wounds which were inflicted when He offered His life upon the cross. And this fact determines the nature of His heavenly offering. It points to that offering being a presentation before God of His glorified form, as the Lamb of God, the Divine Victim.

Of this heavenly pleading or representation, the Holy Eucharist is the divinely-appointed commemoration and counterpart in the Church below. "This do in remembrance of me."[4] "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come."[5] There has been a tendency

[1] Heb. viii. 1, 3.
[2] Ibid. v. 6.
[3] Rev. v. 6.
[4] St. Luke xxii. 19.
[5] 1 Cor. xi. 26.

in some parts of the Church to regard the Holy Eucharist as *immediately* connected with the sacrifice of the cross, and even as a repetition of that sacrifice, rather than in its primary relation to the heavenly pleading of our ascended Lord. It is quite true that the Eucharistic sacrifice is offered in union with our Lord's sacrifice on Calvary, but only indirectly. The Eucharistic offering is one with the sacrifice of the cross, only through the medium of the heavenly pleading of that sacrifice. The truer statement would be,—*upon the cross*, our Redeemer offered Himself once in pain and death, as the one, all-sufficient sacrifice for the sin of the world: *in heaven*, He continually represents this sacrifice before the Father: *on earth*, He through the Church transacts here below what He is transacting in the heavenly sanctuary above. Our Lord's heavenly action is the master-truth, without which the Eucharistic sacrifice can neither be satisfactorily explained, nor intelligently understood.

The immense importance of recognizing the true relation of the Eucharist, as the great Christian Service, to the work of our Lord in His abiding heavenly priesthood, is obvious. As a practical result of our belief in the Ascension, and that which is involved in it, Christians are morally bound to give the Holy Eucharist, in its sacrificial aspect, its supreme and rightful place in the

worship of the Church. An intelligent participation in the Eucharistic sacrifice is one practical outcome of true belief in the Ascension. A neglect of Eucharistic worship is a manifest token that the truth of our Lord's eternal priesthood, as entered upon at His Ascension, has been very imperfectly grasped. Of this subject we shall speak further in the second part of this work.

ii.

In the second place, the Ascension is the earnest of the future glory of redeemed humanity in eternity. We see in our Lord's Ascension that which is in store for all faithful Christians—that to which by divine grace and sustained moral effort they are capable of attaining. Jesus Christ is "the Head of the body, the Church,"[1] and the exaltation of the Head is the pledge and the promise of the exaltation of the members.[2] In a noble passage, St. Leo the Great, in commenting on the "great joy" experienced by the apostles upon our Lord's Ascension,[3] says, "And a truly great and ineffable cause of rejoicing it was,

[1] Col. i. 18.

[2] See the Proper Preface for Ascension Day: "Jesus Christ our Lord, after His most glorious resurrection manifestly appeared to all His apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory."

[3] See St. Luke xxiv. 50, ff.

when in the presence of a holy multitude, the nature of mankind was ascending above the dignity of all celestial creatures, to pass above the angelic ranks, and to be elevated above the high seats of archangels, and not to let any degree of loftiness be a limit to its advancement, until it should be received to sit down with the Eternal Father, and associated in the throne with His glory, to whose nature it was coupled in the Son! Since, then, Christ's ascension is *our* advancement, and whither the glory of the Head has gone before, thither is the hope of the body summoned, let us, dearly beloved, exult with befitting joys, and rejoice with devout thanksgiving. For to-day have we not only been confirmed in the possesion of paradise, but in Christ have even penetrated the heights of heaven; having won, through the ineffable grace of Christ, richer gifts than we had lost through the devil's envy. For those whom the venomous enemy cast down from the happiness of their first habitation, has the Son of God made of one body with Himself, and placed at the Father's right hand."[1]

St. Leo has happily enlarged upon the truth conveyed by the writer of the Epistle to the Hebrews, who describes our ascended Lord as "a forerunner, who for us has entered within

[1] Serm. lxxiii. *de Ascensione Domini*, i. Post beatam. Dr. Bright, whose translation is here adopted, points out that the latter half of this passage is read in the Roman Church at Matins on Ascension Day.

the veil."[1] And these last words are but a concise comment on our Lord's own declaration, "In my Father's house are many mansions; if it were not so, I would have told you: for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also."[2]

iii.

The Ascension of our Lord Jesus Christ is a truth upon which it is impossible for a devout Christian to dwell without glowing exultation. It is the sure witness to him of the transitory character of life's ills and disappointments,

[1] Heb. vi. 19, 20. "It is necessary," says Bishop Pearson, "to believe the ascension of Christ *for the corroboration of our hope.* We could never expect our dust and ashes should ascend the heavens; but seeing our nature hath gone before in Him, we can now hope to follow after Him. He is our Head (Eph. i. 22); and where that is, the members may expect admission: for in so great and intimate an union there is no fear of separation or exclusion. . . . This is the 'new and living way, which He consecrated for us, through the veil, that is to say, His flesh' (Heb. x. 20). And hence we 'have our hope as an anchor of the soul, both sure and stedfast, which entereth into that within the veil; whither the Forerunner is for us entered' (Heb. vi. 19, 20). For if Christ in His ascension be the Forerunner, then are there some to follow after; and not only so, but they which follow are to go in the same way, and to attain unto the same place: and if this 'Forerunner' be 'entered for us,' then we are they which are to follow and to overtake Him there; as being of the same nature, members of the same body, branches of the same vine."—*Exposition of the Creed*, Art. vi.

[2] St. John xiv. 2, 3.

and the assurance of the ultimate reward of a faithful endurance of those ills. The Ascension of our Lord was His entrance upon His reward after a life of suffering and apparent failure. "Behoved it not the Christ to suffer these things, and to enter into His glory?"[1] To believers in the Ascension the encouragement is given, "Let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider Him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls."[2] Belief in the Ascension, and all that is involved in that mystery, aids us to estimate aright all forms of earthly suffering, disappointment, and loss. It

[1] St. Luke xxiv. 26.

[2] Heb. xii. 1, ff. Dr. Liddon has a fine passage upon the entrance of our Lord at His ascension upon the reward of His sufferings. "In that last parting benediction, in that solemn measured upward movement, in that now glorious Form, shrouded from sight by a passing cloud, but still visible to faith, as It moves onwards through trackless space, thronged by an escort of ministering spirits, the soul beholds a solemn act of reparation for the suffering life which had preceded it, and rejoices with a joy which belongs to the highest sense of satisfied justice. 'He emptied Himself of His glory, and took on Him the form of a slave, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross;—*wherefore* also God hath highty exalted Him' (Phil. ii. 7, ff.)."—*University Sermons*, First Series, Serm. xi. p. 289. See also Milligan, *The Ascension*, Lect. i. pp. 35–46.

enables the righteous man, face to face with trials of every description, to say, 'What does it matter, it will not last, there is peace and glory beyond.' "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward." [1]

"The Ascension," says Professor Milligan, "must be combined with the Incarnation, if we would understand the process by which the Almighty designs to realize His final purpose with regard to humanity. In the incarnate and ascended Lord, we have all that the human heart expects with unquenchable instinct and undying hope. Seated on the throne of that heavenly world, which is above us and around us on every side, is One in whom the human nature has been closely and indissolubly united with the Divine; and from that time onward, humanity is filled with its loftiest potencies and most glorious prospects. At the Ascension, the goal of humanity is reached. . . . In the ascended Lord all weakness passes away; all that limits the universal diffusion of His Spirit is removed; and human nature, glorified with the glory of the Divine, may become the portion of every child of Adam. In that nature the Lord Jesus Christ has ascended to His Father. We who are partakers of it are His 'brethren.' And as He ascends before our eyes, we behold the pledge of perfect and

[1] Rom. viii. 18.

everlasting communion established between God and man."[1]

iv.

Genuine belief is ever followed by corresponding practice. The Ascension of our Lord is a truth which should beget a spirit of unworldliness and detachment in His disciples. This is the fruit which satisfactorily proves our belief in the Ascension to be a genuine belief. The Ascension of Jesus Christ reminds us that we are but "sojourners and pilgrims,"[2] but "strangers and pilgrims on the earth, seeking after a country of our own," who "desire a better country, that is, a heavenly,"[3] to whom this bustling world possesses but a transitory interest. Since the Ascension our true home is above. The Ascension sets before us a life, which is higher than the world, and that which belongs to it; and constrains us to "seek the things that are above, where Christ is, seated on the right hand of God," and "to set our mind on the things that are above, not on the things that are upon the earth."[4]

In pressing this particular view of the result, or practical outcome of belief in the truth of the Ascension of our Lord Jesus Christ, we are following the teaching of Holy Scripture, and

[1] *The Ascension*, Lect. i. pp. 34, 35.
[2] 1 St. Pet. ii. 11. [3] Heb. xi. 13–16.
[4] Col. iii. 1, 2.

the guidance of the Church as expressed in the collect for the Ascension Day.

> Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

CHAPTER IX.

THE INDWELLING OF THE SPIRIT

THE MEASURE OF RESPONSIBILITY.

"I BELIEVE in the Holy Ghost, the Lord, and the Life-giver." The Christian doctrine of the Holy Spirit covers a wide area, and has far-reaching results. The doctrine regards His relations in the Godhead to the Father and the Son from all eternity, and also His office and work in the kingdoms of nature and of grace in time. We confess the equality of the Holy Spirit with the First and the Second Persons of the Blessed Trinity, and see in Him the Bond of union between Them: we acknowledge also His presence and operations in the world and in man. It is to this latter aspect of the doctrine of the Holy Spirit, and its bearing upon Christian life, that we are about to address ourselves.

i.

In confessing the Holy Spirit to be the Giver of Life, or the Maker-alive we mean

that all life, whether in nature or in man, is His presence and gift. "It is the Spirit that quickeneth."[1] "The Spirit is life."[2] "Wherever the Spirit is," says St. Ambrose, "there is also life; and wherever life is, there is also the Holy Spirit."[3]

There has been a tendency in some Christian teaching to limit the range of the Spirit's operations to His influence upon the human race, and thus to exclude the truth of His work in nature. As a divine Person, it is true that He finds the sphere of His special activity in man, as a rational and moral being: but, nevertheless, we need to remember that the pulses of His presence beat throughout the whole range of the natural world. The very laws of nature are the Spirit's methods. The Creator and Sustainer of the natural world regards His work as a whole, as one vast body: and intelligent Christians believe that the breath or life of that body proceeds from the Person of the Life-Giver—in fact, that this life is His presence and His gift. The writer of the one hundred and fourth psalm, the great hymn of praise for God's goodness as manifested in the natural world, after looking round upon the works of creation,

[1] St. John vi. 63. [2] Rom. viii. 10.

[3] *de Spiritu Sancto*, i. 15, 172.

"God made not death."—Wisd. i. 13. Death and physical evil are described in the Bible as the work of Satan: see Job i. 12–19; ii. 7; St. Luke xiii. 16; 1 Cor. v. 5; 2 Cor. xii. 7; Heb. ii. 14.

and seeing in them the sustaining presence of God, exclaims:

"Thou takest away their breath, they die,
And return to their dust.
Thou sendeth forth thy Spirit, they are created;
And thou renewest the face of the ground." [1]

The whole psalm follows the order of creation given in Genesis i., where the account is prefaced by the statement that "The Spirit of God," as the great vitalizing principle, "moved (or, was brooding) upon the face of the waters." [2]

"The Spirit of the Lord hath filled the world." [3] Nature is the robe of the Spirit of God. It is a firm belief in the presence of the Holy Spirit in the natural world which will best enable man to regard and use nature rightly. The wanton destruction of nature, the waste of material things, all forms of cruelty to insects or animals, become impossible to one who believes in the immanence of God the Holy Spirit in all the works of His hands. It is the Christian doctrine of the Spirit which hallows everything, and gives a new meaning to all the common objects of the natural world. "There is no creature so

[1] verses 29, 30. This psalm is appointed by the Church for use on Whitsun Day, as setting forth the glory of the Holy Spirit as 'the Lord,' and His office as 'the Life-Giver.'

[2] verse 2, and *marg.* [3] Wisd. i. 7.

small and mean, that it representeth not the goodness of God."[1] Such is the result of the universal presence of God the Holy Ghost in nature.

ii.

The relation of the Holy Spirit to man previous to the Incarnation was that of *influence*, rather than that of *personal indwelling*. Until the manhood was taken into God, there was no personal indwelling. The influence of the Spirit upon man was never absent from the first. "From generation to generation passing into holy souls, He maketh men friends of God and prophets."[2] But, as a result of the Incarnation, a closer and more intimate relation with man was established. The Divine Presence being a spiritual presence, is capable of degrees of intensity. Whilst God is present everywhere, He is more powerfully present in some persons, places, and times, than in others. The outpouring of the Spirit without measure[3] upon the Son of Man at His incarnation and in His baptism, and which radiates from Him to His Church, condensed and intensified all the previous operations of the Spirit in man. The Holy Spirit, in the words of Irenæus, "came down upon the Son of God, made the Son of Man, accustoming

[1] *Imitation of Christ*, bk. ii. ch. 4.
[2] Wisd. vii. 27. [3] See St. John. iii. 34.

Himself in His case to dwell in the human race, and to repose in man, and to dwell in God's creatures, working out in them the will of the Father, and recovering them from their old nature into the newness of Christ."[1] The occasional visitations, the more or less fitful influence of the Spirit upon individuals, previous to the Incarnation, developed through that event into permanent indwelling in the Church and all her members. "The Incarnation," as Mr. Hutchings remarks, "inaugurated this new mode of presence, and became the channel of this presence to others."[2] "I will pray the Father, and He shall give you another Comforter, that He may be with you for ever. . . . He abideth with you, and shall be in you."[3] "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in

[1] III. xvii. 1.

[2] *The Person and Work of the Holy Ghost*, p. 163.

"The Spirit coming forth at Pentecost out of our Lord's uplifted manhood, as from a glorious fountain of new life, perpetuates all its richness, its power, its fulness in the organized society which He prepared and built for the Spirit's habitation. The Church, His Spirit-bearing body, comes forth into the world, not as the exclusive sphere of the Spirit's operations, for 'that breath bloweth where it listeth;' but as the special and covenanted sphere of His regular and uniform operation, the place where He is pledged to dwell and to work; the centre marked out and hedged in, whence ever and again proceeds forth anew the work of human recovery; the home where, in spite of sin and imperfection, is ever kept alive the picture of what the Christian life is, that is, of what common human life is meant to be and can become."—Gore, in Lux Mundi, *The Holy Spirit and Inspiration*, pp. 321, 322.

[3] St. John xiv. 16, 17.

you?"[1] "Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?"[2] "For ye received not the spirit of bondage again unto fear; but ye received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are children of God."[3] The operation of the Spirit is upon the whole body, the Church, and also, as a consequence, upon individuals, as members of the Church. The Spirit's work in the soul is a sort of miniature and counterpart of His work in the Church at large.

Christians, receiving the new birth of water and of the Spirit[4] in the sacrament of Holy Baptism, are thereby incorporated into Christ. "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body. . . . Now ye are the body of Christ, and severally members thereof."[5] In Confirmation, Christians receive an access of grace in the gift of the Spirit's personal indwelling.[6]

[1] 1 Cor. iii. 16. [2] Ibid. vi. 19.
[3] Rom. viii. 15, 16. [4] St. John iii. 5.
[5] 1 Cor. xii. 12, 13, 27.

[6] See Acts ii. 38, viii. 17, xix. 6; Titus iii. 5. It is right to say that most theologians hold that the gift of the Spirit's indwelling is bestowed in Baptism.

The late Archbishop Benson described the ordinances of Baptism and Confirmation respectively as 'Spirit-birth' and 'Spirit-growth.'—*Boy Life*, p. 320. Mr. Hutchings, in his invaluable treatise, *The Person and Work of the Holy Ghost*, pp. 238, 239, says, "Our Lord said, 'I am come that they

This personal indwelling is a characteristic glory of the Christian life, as a result of the divine sonship. "Because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father."[1]

iii.

The indwelling of the Holy Spirit in the Christian is a truth involving direct moral consequences, in several directions. Of some of these we will now speak.

(1) The fact of the indwelling of the Spirit in Christians has a practical relation to their discernment of truth. Speaking of the Holy Ghost as the Spirit of truth, our Lord said, "He shall take of mine, and shall declare it unto you."[2] St. John declares that "the anointing which ye received of Him abideth in you, and ye need not that any one teach you; but as His anointing teacheth you

might have life'—this is the gift of Baptism. 'And that they might have it more abundantly' (St. John x. 10)—this is Confirmation. 'God giveth *more* grace,' says St. James (iv. 6); it comes to us as it were by instalments. The grace of Confirmation is not that which brings about a passage from death unto life, as grace does in Baptism; but it is a grace upon grace, perfecting the baptismal endowment. Its specific effect is *strength*. This is true of all means of grace, but the strength which is given is diverse according to the different needs of the soul. Thus, Baptism gives strength for innocence: Confirmation, strength for combat . . . and also the moral courage to confess the faith of Christ in the face of opposition. . . . 'In Baptism we are washed, in Confirmation we are fortified.'"

[1] Gal. iv. 6. [2] St. John xvi. 14.

concerning all things, and is true, and is no lie, and even as it taught you, ye abide in Him."[1] Of the ability of the Christian to recognize and appropriate the truth, as a consequence of the possession of the Spirit of truth, we have already spoken.[2] Whilst we thankfully welcome, and intelligently use, all external aids to the knowledge of God, such as the authority of the Church, and the Holy Scriptures, we must remember that such aids are not given to save us trouble, or to enable us to dispense with the moral effort involved in prayer, thought, and study—they are to be used to regulate and stimulate such effort.[3] The confession of one who became a convert to the Roman communion, 'Now I have no need to think,' betrayed a painful forgetfulness of the fact of the personal in-

[1] 1 St. John ii. 27. [2] See pp. 32, ff.

[3] "The dogmas of the faith, which guard us from error about the Being of God, or the Person and work of Christ, and of the Holy Ghost, impose, it is true, limitations upon the exercise of individual reason, yet limitations which are not like the bars of a cage which confine the captive bird, but are like the banks of a river, which are necessary to deepen the stream and send it onward, and without which its waters would escape and be lost."—Hutchings, *Gleanings*, pp. 55, 56.

"The Church teaches and God inspires, both infallibly. The operation of the Church serves only to prepare for grace or for condemnation. What it does suffices for condemnation, not for inspiration."—Pascal, Thoughts, *Jesuits and Jansenists*, p. 295.

For some valuable remarks upon the limits of authority in matters of faith, see Gore, *Roman Catholic Claims*, ch. iii. pp. 47, ff.

dwelling of the Spirit of truth in the soul, and what is involved in that fact.

(2) The Spirit of God indwells Christians as the Guide of their spiritual life. "As many as are led by the Spirit of God, these are sons of God."[1] In enumerating the attributes of our divine sonship, St. Paul places guidance first.[2] As the Finger of God,[3] the Holy Spirit points out to the perplexed the right course to pursue. He is thus the personal divine Director residing within the soul, to whom we may at all times appeal for counsel and advice. There are many devout and earnest people who are constantly seeking direction from the clergy, where they ought to seek such direction from the divine Guide within. Whilst there are undoubtedly cases of special embarrassment, or cases where a weak judgment and a weaker will require external direction and encouragement—and in such cases the Church invites persons to resort to the clergy for counsel and comfort[4]—yet, in a normal and

[1] Rom. viii. 14. [2] See Ibid. 14–17.

[3] "The Finger of God, and the Spirit of God, are in Scripture interchangeable terms. When our Lord is speaking to the Pharisees of the power of dispossessing devils, according to St. Matthew, He says, 'If I cast out devils by the Spirit of God;' in the parallel passage of St. Luke, it stands, 'If I, with the Finger of God, cast out devils.'"—*The Person and Work of the Holy Ghost*, p. 59.

[4] "If there be any of you, who . . . cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief; that by the ministry of God's holy word he may receive the benefit of

healthy state, and under ordinary circumstances, such assistance is rendered unnecessary, and may be even hurtful, by the very fact of the presence of the divine Adviser and Comforter in the soul. There are, for example, not a few people who resort to sacramental confession, not so much to receive the absolution which the priest is empowered to pronounce to the penitent, as to gain his direction. The primary object of going to confession—to humble themselves and be absolved—is thus subordinated to the craving for spiritual counsel. The advice and direction received from the clergy, whether after confession or at other times, should never be allowed to take the place of that constant appeal to the guidance of the Holy Spirit of God. The diffident and scrupulous should be urged to, use their own judgment, and to follow their conscience, as enlightened by the indwelling presence of the Holy Spirit.

(3) The fact of the Spirit's indwelling determines accurately the measure of sin in Christians. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"[1] As a primary result of the possession of the Holy Spirit, sin in a Christian is 'exceeding sinful.' It is specially

absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." — *First Exhortation in the Communion Service.*

[1] 1 Cor. iii. 16.

heinous and grievous, for it is sin in the temple of God; and hence partakes of the nature of sacrilege and desecration. Sin in the Christian is the profanation and defilement of God's dwelling place.[1]

The action of the sinner in regard to the Holy Spirit is represented in various modes of speech in the New Testament; the degree of guilt varying according to the amount of evil will exercised. Sinners are said to "grieve the Holy Spirit of God;"[2] to "resist the Holy Ghost;"[3] to "quench the Spirit;"[4] to "lie to the Holy Ghost;"[5] to "blaspheme against the Holy Spirit."[6] Such solemn expressions as these help us to form a true estimate of our wrong conduct in relation to the Blessed Spirit's presence and influence within the

[1] See Ps. lxxiv. 7, lxxix. 1.
[2] Eph. iv. 30.
[3] Acts vii. 51.
[4] 1 Thess. v. 19.
[5] Acts v. 3.
[6] St. Mark iii. 29.

"Those persons are said to 'resist the Holy Ghost,' who hinder His entrance into their hearts; others to 'grieve' Him, by the lesser sins which, though they do not drive Him from them, yet mar His inward work; others, again, are said to 'lie to the Holy Ghost,' who are unfaithful to their vows, resolves, sacred obligations, or in their confessions of sin, and so deal untruly with Him; whilst, pointing to a more terrible and, it may be, lasting act, the apostle warns the Thessalonians not to 'quench the Spirit,' nor to extinguish that fire in their souls which Christ came upon the earth to kindle. These expressions denote different degrees of sin, all of which have this character in common, that they are offences against the Holy Ghost, and by their effects gradually lead to His final rejection."—*The Person and Work of the Holy Ghost*, pp. 203, 204.

soul; and also to save us from all carelessness and indifference about sin.

The truth that we have the Spirit of God within, forbids the attributing sin to natural weakness, or the excusing ourselves on the score of unavoidable infirmity. No Christian can truly plead, 'I could not help doing wrong;' for "the Spirit helpeth our infirmity,[1] enabling us to rise superior to the inclinations and impulses of our lower and fallen nature, which would lead us astray from God. Christians are "strengthened with power through the Spirit in the inward man,"[2] and are thereby placed in the position to overcome or avoid every temptation.

(4) Lastly, the truth of the indwelling of the Holy Spirit forms the ground of immense encouragement in moral effort in the direction of righteousness. He is described by our Lord as the Paraclete, the Comforter, the Encourager.[3] The word 'paraclete' signifies, literally, one who is called to the side of another, as a friend in trouble, danger, or difficulty, or as an ally in time of war.[4] As the Life-Giver, the office of the Spirit is to bring us into union with Jesus Christ, who is the Life. In possessing the Spirit, the Christian possesses

[1] Rom. viii. 26. [2] Eph. iii. 16.

[3] See St. John xiv. 16, 26, xv. 26, xvi. 7.

[4] See *The Church Quarterly Review*, II. iii. p. 134. The legal sense of the word, as an advocate who pleads for another, or intercedes with presence before a judge, is of later date.

Christ, and so can say, "I can do all things in Him that strengtheneth me."[1] It is the presence of the Holy Spirit within the soul, which adequately empowers the will to act aright in face of temptation, difficulty, or danger.

Ah! princely Spirit, thine the skill,
The heart to melt, to brace the will,
The soul to beautify:
A Christ-like life in all its strength,
In all its sweetness—this at length
Must win the victory.

Bestow thy gifts, thy grace dispense,
O guard the avenues of sense,
And keep our garments white:
Enrich our poverty, and make
Our weakness strength, for Jesu's sake,
And all our darkness light.

[1] Phil. iv. 13.

CHAPTER X.

THE CHURCH. I.

THE SPHERE OF MAN'S RESTORATION.

HITHERTO, our thoughts on the Christian Creed have been occupied in considering those main truths of our religion which refer primarily to God—the Unity of God, the divine Fatherhood, the Incarnation, the Atonement, the Ascension, the gift of the Holy Spirit. We have considered some broad principles of practical religion suggested by belief in these truths, under the heads of worship, reverence, self-respect, penitence, unworldliness, and responsibility. We now pass on to examine the meaning of our belief in the Church, and to consider how this belief should affect our conduct. The subject before us is a very wide one, and it will be impossible, in this and the following chapter, to do more than to select some leading thoughts for consideration.

i.

The Church, in the full meaning of the term, is that Society which "is rooted on the word

of Christ, which has the succession from His apostles, in which are administered His sacraments, which holds to His apostolic tradition, and appeals back to His sacred Scriptures." [1] The best and richest conception of the Church is that which views it, in the language of Holy Scripture, as 'the Body of Christ,' [2]—as the divinely organized human society, of which Jesus Christ is the Head, and in which mankind is restored to fellowship with God.

By the fall, our first parents lost the robe of grace and the light of truth—the supernatural gifts with which they were originally endowed by God. As a consequence of this loss, they fell out of concord with God, and their fellowship with Him was interrupted. Human nature, thus disordered at its source, has, in propagating itself, transmitted these defects from generation to generation. The extension to all men of the loss or injury inflicted by the fall is known as original sin. By original sin, the breach between God and man is perpetuated in our race. The fall is to the human race what the loss of the family estate, or the bankruptcy of a nobleman, is to the heirs, who are thereby deprived of their inheritance. Or, to take another illustration, when a person by his own fault loses his liberty, and becomes

[1] Gore, *The Sermon on the Mount*, p. 185.

[2] See Rom. xii. 5; 1 Cor. x. 17, xii. 27; Eph. i. 22, 23, iv. 12, v. 23; Col. i. 18, 24.

a slave, the children born to him in captivity come into the world deprived of their freedom. By actual sin man acquiesces in, aggravates, and confirms, his inherited separation from God.

Our Lord Jesus Christ came to break the spell, and to restore friendship and concord between God and man. As a first and needful step towards the restoration of this fellowship, He took perfect human nature, as God originally meant it to become, into union with His own divine Person. By means of a virgin-birth, accomplished by the power of the Holy Spirit, He escaped the universal defect. As "the Second Man," [1] He came "full of grace and truth." [2] His sacred humanity, through its union with the Godhead, was fully endowed with those very gifts, through loss of which mankind has forfeited friendship and communion with God. The eye of God rested with complete satisfaction upon the being in whom, at last, He recognized one who answered completely to His design. A fresh start was thus commenced. The foundation of restored humanity was laid. The new Head of the new race appeared amongst men. The Son of God had descended into humanity to restore it to God. This restoration, commenced in the Incarnation, was perfected in the Passion of our Lord, who "suffered for sins, that He might bring

[1] 1 Cor. xv. 47. [2] St. John i. 14.

us to God,"[1] and in the gift of His Spirit. "Through Him we have our access in one Spirit unto the Father."[2]

This great truth is admirably expressed by St. Irenæus in the words, "When the Son of God became incarnate, and was made Man, He commenced afresh (or 'summed up in Himself') the long line of human beings, and furnished us, in a brief, comprehensive manner, with salvation; so that what we had lost in Adam, that we might recover in Christ Jesus."[3] Irenæus goes on to say, that it was not possible for man "who had fallen under the power of sin to reform himself, or attain to salvation," and that it was only through the Incarnation and Passion that our Lord "consummated the arranged plan of our salvation."[4] St. Athanasius speaks of Christ restoring by an "incomparable restoration that which fell in Adam."[5] St. Basil describes the work of Christ as that of "recalling of man from the fall."[6] These illustrious teachers but enlarge the concise statement of Scripture, "For as in Adam all die, so also in Christ shall all be made alive."[7]

ii.

It is declared by St. John, in reference to the Incarnation, that not only did our Lord

[1] 1 Peter iii. 18.
[2] Eph. ii. 18.
[3] III. xviii. 1.
[4] Ibid. 2.
[5] qu. Hutchings, *Gleanings*, p. 190.
[6] Ibid.
[7] 1 Cor. xv. 22.

come "full of grace and truth," [1] but also that "of His fulness we all received;" [2] and again, "grace and truth came by (or 'through') Jesus Christ." [3] That is to say, as the second step in our restoration, the gifts of grace and truth, of which He was full, were to radiate from Him to His members. These twin endowments of His sacred humanity were to pass out from Him, as a river from its source, to mankind at large, as gifts flowing from the Head to the members of His body, the Church, as the necessary factors in our restoration to fellowship with God. He is "Head over all things to the Church, which is His body, the fulness of Him that filleth all in all." [4]

In its *human* aspect, the Church is the society of the faithful in process of renewal and restoration: in its *divine* aspect, the Church is the appointed channel of the gifts of grace and truth, whereby the process of renewal and restoration is carried on and perfected. In the Incarnation, and the extension of its blessings in the Church, "God deviseth means, that he that is banished be not an outcast from Him." [5] We are right in regarding the Church as the extension of the Incarnate Life of our Lord, and as perpetuating His saving and healing work amongst mankind. It is as members of the body of

[1] St. John i. 14.
[2] Ibid. 16.
[3] Ibid. 17, see *marg.*
[4] Eph. i. 23.
[5] 2 Sam. xiv. 14.

Christ, that Christians are in vital contact with Jesus Christ, the Head of the body, the Source of grace and truth. The treasures of grace and truth are ours, because we are His in whom they reside, and from whom they flow: and the divinely appointed instrument of their bestowal is the Holy Catholic Church, the body of Christ.

In the Acts of the Apostles, the first ecclesiastical history, we find the Church constantly spoken of as 'the Way'[1]—the way of grace and truth, the way of life. This is a most expressive term for the Church, as the extension of the Incarnate Life of Him who is "The Way,"[2] through whom alone mankind is restored to God. "How know we the way? Jesus saith, I am the Way, and the Truth, and the Life: no one cometh unto the Father but by me."[3]

iii.

It was said of old, 'Where the Church is, there is Jesus Christ.' The Church exists to perpetuate our Lord's work of grace amongst men. As the body of Christ, the Church is of necessity a grace-bearing body. "Grace," says Pascal, "is needed to make a man into

[1] See Acts ix. 2, xix. 9, 23, xxii. 4, xxiv. 14. Lao-tze, the founder of one of the three great religions of China, who lived B.C. 600, called his system the Tao, or 'the Way.' Tao-ism is 'the School of the Way.' The coincidence is striking.

[2] St. John xiv. 6. [3] Ibid. 5, 6.

a saint; and if any man doubt this, he knows not what is a saint, or what is a man."[1] Grace is much more than the good-will or favour of God towards mankind. It is rather of the nature of actual power, or spiritual force, bestowed upon us, and working in us. Grace is a spiritual and supernatural gift of God, by which we are rendered acceptable to Him, and empowered to serve Him truly. Grace is the life of our Incarnate Lord within the soul. It is worked in us by the Holy Spirit, who is the Life-Giver—the Giver of Christ, who is the Life. As the body of Christ, the Church is the ordinary sphere of the Spirit's action.[2] "Where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and all grace."[3]

On the authority of our Lord, we believe that there are in the Church special means or channels of grace, the divine sacraments. The sacraments are outward, visible, and sensible signs of grace given. As effectual signs of grace, they bestow the grace which they signify or symbolize. Speaking only of the two greater means of grace, Holy Baptism is the sacrament of incorporation into the body of Christ: we are baptised into Christ, and thus become members of His mystic body,

[1] Thoughts, *Jesuits and Jansenists*, p. 296.

[2] On the work of the Holy Spirit outside the bounds of the Church, see the author's *Thoughts on the Church* (Hibberd), ch. iv. pp. 37, ff.

[3] Irenæus, III. xxiv. 1.

the Church. The Holy Communion is the sacrament of continued participation of, and union with, Him. In Holy Baptism, we are made one with Christ: in Holy Communion, Christ is made one with us. "The divine movement towards mankind," says Mr. Hutchings, "began with the Incarnation, and is perpetuated by the sacraments."[1]

Like the Creeds and the Scriptures, the Sacraments are means to an end. They are the means whereby the soul is united to Jesus Christ. As we are forbidden to rest in the truth apart from Him who is the Truth, so we are forbidden to regard the sacraments as religious forms, apart from their relation to the Author of grace, our Lord Jesus Christ. On a certain occasion a sufferer approached our Lord, and, in faith, touching the hem of His garment, was healed. Our Lord enquired, "Who is it that touched me? Some one did touch me."[2] In touching our Lord's garment, the sufferer touched Him. In like manner, in drawing nigh to the sacraments, we draw nigh to our Lord. It is this truth which best saves men both from a careless approach to, and from the formal and unintelligent use of, the sacraments. On the other hand, the objective efficacy of the sacraments was never intended to dispense with the subjective fitness of those who receive them. That is to say, the grace of sacraments is only

[1] *Gleanings*, p. 197. [2] St. Luke viii. 43, ff.

savingly received by those whose dispositions of heart are right.[1] Fire melts the ice, hardens the clay, and consumes the straw; and such is the effect of grace, according to the state of heart of those who come in contact with it.

iv.

The Church is the great organ of religious truth, established by God in the world, to "train humanity in Christ."[2] Or, to adopt

[1] Bishop Hay, in his *Sincere Christian*, vol. I. ch. xix. p. 362, gives a good illustration of this point. "In order to write, there is required a pen full of ink, a hand to apply it to the paper, and paper to receive it. Now, when the pen full of ink is applied to the paper by a proper hand, and there is no impediment on the paper itself, the writing never fails to be performed; but if the paper should be oiled, and by that means rendered indisposed for the receiving of the ink, though the pen be full of ink, and applied by the most skilful hand to the paper, yet one single letter will not be formed by it; not from any failure on the part of the pen, or of the hand applying it, but because the paper itself is perfectly incapable of receiving the ink upon it. Now, the sacraments are like the pen full of ink, for, being ordained by Jesus Christ as the sacred canals, through which His divine grace flows from His blessed wounds to our souls, they contain that grace in great abundance; the person who administers the sacrament is like the hand who applies the pen to the paper, and the soul of the receiver is like the paper itself. If then this paper be in a proper state, that is, if the soul be well disposed, these heavenly canals will never fail to communicate to her such a portion of the grace they contain as she is capable of receiving; but, if the paper be oiled, if the soul be indisposed and incapable of receiving the grace, then the grace cannot be bestowed, because the soul cannot receive it."

[2] "Having now accomplished those things, it were a fitting sequel that our instructor Jesus should draw for us the model of the true life, and train humanity in Christ."—St. Clement Alex. *The Instructor*, bk. i. ch. xii. Clark's trans.

the language of St. Athanasius, the Church is "a sacred school of the knowledge of God, and the conduct of the soul."[1] Christians do not come into the Church to discover the truth afresh for themselves, or to formulate their own faith. That discovery of truth has been made once for all to the Church at the beginning. To the apostles, our Lord said, "All things that I heard from My Father I have made known unto you."[2] "The apostles," says St. Irenæus, "like a rich man depositing his money in a bank, lodged in the hands of the Church most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life."[3] "For this gift of God (the truth) has been entrusted to the Church, as breath was to the first created man, for this purpose, that all the members receiving it may be vivified."[4] The fulness of truth is the Church's inheritance; and, as such, is the portion of each of her members. As the Christian enters the Church at his baptism, he there and then enters into possession of the truth of God—it is his privilege to claim the truth, and it becomes his duty intelligently to accept it, and to live by it. He will endeavour to be well informed as to what the Church's doctrine is, and to this end he will study the Holy Scriptures from the Church's point of view,

[1] *de Incarn.* xii. 5.
[2] St. John xv. 15.
[3] III. iv. 1.
[4] III. xxiv. 1.

"proving all things, holding fast that which is good." [1]

The differences of opinion amongst the accredited teachers of the Church, prevailing in our midst, is a frequent source of perplexity to earnest seekers after truth. To persons so disturbed, it is well to say clearly that the teaching of the Church is not, and never has been, that of individual teachers, and it does not rest upon their personal authority. The trustworthiness and authority of individual teachers depends upon their fidelity as witnesses to, and exponents of, the original body of truth as continuously held in the Church. In considering differences of teaching, it must be remembered that the main truths of religion have been finally and authoritatively established by the decisions of the Æcumenical Councils. To these Councils the English Church appeals.[2] The criterion and test of Church doctrine is well expressed in the Canon made in Queen Elizabeth's time, A.D. 1571, that "the preachers chiefly shall take heed that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the

[1] 1 Thess. v. 21.

[2] *Homily against Peril of Idolatry*, pt. 2; *Homily of Good Works*, ii. pt. 1; 1 Eliz. c. 1. § 36.

"We, bishops of Christ's Holy Catholic Church, professing the faith of the primitive and undivided Church, as based on Scripture, defined by the first four General Councils . . ." *From the Resolutions proposed to the Lambeth Conference*, 1867.

Old Testament and the New, and that which the Catholic fathers and ancient bishops have gathered out of that doctrine." "These golden Canons," wrote Bishop Sparrow, "had they been duly observed, would have been a great preservative of truth and the Church's peace." [1]

It is the duty of the Church to take up a right position in regard to truth. The Church, in regard to truth, is not the end, but the means and instrument. The Church exists in order to bear witness to Jesus Christ. The Church, the Creeds, the Scriptures, have but one and the same subordinate office, and that office is to lead men to Jesus Christ, who is Himself the Truth. The Church is but 'the Way,' and the Creeds and Scriptures are but the hedges to keep men in the way to the Truth—the Incarnate Lord. Amidst all the intellectual conflict of our day, the Church proclaims—If you would find the truth, you must find it in Jesus Christ, for He is Himself the revelation of God.[2] There exists a grow-

[1] *A Rationale upon the Book of Common Prayer*, of the Communion, p. 202.

[2] "If I say Christianity, I thereby say Jesus Christ. Christianity appeared in the world, not as a system of philosophy, not as a code of morality, but as an actual fact —the fact of the person of Christ Jesus. All depends on Him. With Him, Christianity stands or falls. It cannot be separated from Him. It was not His precepts, but His person and His testimony concerning Himself, which brought about the crisis in Israel. He Himself made His whole cause depend upon His person. We cannot separate it from Him. Rationalism has attempted to separate Christianity from Christ, and to reduce it to mere morality.

ing need to send men, who are spending their strength in controversy and argument about the evidences of Christianity, the miracles of Christ, the inspiration of Scripture, and such like subjects, to the Source of truth, Jesus Christ; and to persuade them to put themselves under the Church's guidance in their search for Him, and in interpreting the meaning of His life. In obedience to Him the solution of all intellectual difficulties is alone to be found. "Jesus saith, my teaching is not mine, but His that sent me. If any man willeth to do His will, he shall know of the teaching, whether it be of God."[1] Divine truth must be loved and obeyed, before it can be known.[2]

At a meeting held some time back in the United States of America, it is said that

But experience has proved the attempt impossible. Jesus Christ does not bear the same relation to Christianity as Mohammed does to Mohammedanism, or as any other founder of a religion to the religion he has founded; but He is Himself Christianity. To speak of Christianity, is to speak, not of doctrines and precepts, but of Jesus Christ. Christianity is indeed a summary of truths, a new doctrine, a philosophy if you will, a new view of the world, a new explanation of history, a new mode of worship, a new morality, a new rule of life, etc. It is all these, because it is a fact universal in its nature. But all these depend upon the person of Jesus Christ, are given with Him, and included in Him—stand and fall with Him."—Luthardt, *The Fundamental Truths of Christianity*, pp. 255, 256.

[1] St. John vii. 17.

[2] "Things human must be known to be loved; things divine must be loved to be known."—*attributed to Pascal.*

whilst the mention of the sacred name of Jesus Christ was received with applause, the mention of the Church was greeted with hisses.[1] Such an incident as this shows how necessary it is to give people right ideas "in regard of Christ and of the Church,"[2] and to exhibit the true relation of the Church to Jesus Christ, as the body of which He is the Head.

Speaking broadly, the practical outcome of belief in the Church as the body of Christ, is the avoidance of all formality in religion, and the sincere endeavour to use the Church as 'the Way' to find our Lord, the Author of truth and grace; and so to receive these blessings as to repair the loss inflicted on our nature by the fall, and our own participation in moral evil.

[1] See Purcell's *Life of Cardinal Manning*, vol. ii. p. 791.

[2] Eph. v. 32.

CHAPTER XI.

THE CHURCH. II.

THE SPHERE OF DIVINE ORDER.

OF the various titles bestowed upon the Church in the New Testament, 'the Body of Christ,' and 'the Kingdom of God' or 'the Kingdom of Heaven,' are the most impressive and suggestive. In the last chapter, we viewed the Church as the body of Christ. We now propose to regard the Church under the idea of the kingdom of heaven; and we hope to do this in such a way as to gain practical lessons for our guidance. In the first place, it is to be observed that our Lord Himself never spoke of the Church as His body[1]—He left that to His apostle St. Paul, but He very frequently described it as His kingdom. The expressions 'the kingdom of

[1] The reason for this appears to be that, until our Lord's ascension and the outpouring of His Spirit, the Church, strictly speaking, was not the body of Christ. If the structure of the Church as the body of Christ was accomplished before the ascension, it awaited the divine afflatus, the coming of the Holy Spirit to be the Breath of the body.—See Ezek. xxxvii. 1–10.

God,' and 'the kingdom of heaven,' occur in the Gospels some eighty times. By the kingdom of heaven, or of God, our Lord generally meant that new and divine order of things which He had come to establish amongst men; and which, in accordance with His will, ultimately found its home and sphere of operation in the Christian society, the Catholic Church.

i.

Jesus Christ declared, "As the Father hath sent me, even so send I you."[1] Our Lord came with a divine mission: He came to be the prophet, the priest, and the king of His people, as long as His mediatorial kingdom should last: He came to teach and to rule men, and to reconcile and restore them to God. And as He thus came, He sent His apostles and their successors in the Church to represent Him in His threefold mission in the world.[2] For the continuation of His saving

[1] St. John xx. 21.

[2] "Christ took upon Himself for our salvation the threefold office of prophet, priest, and king; in each He is alone and unapproachable, and each He continually exercises. Raised to heaven, and free from all limits of time and space, He is the one great prophet of His Church, who sustains what He has once created, who by His Spirit and His abiding presence with His Church till the end of the world, continually teaches and guards the truth and purity of her doctrine. He is the one high priest, who presents before the Father His sacrifice completed on earth, who stands ever before the Father to intercede for men and bestow grace upon them. He is, lastly, the one king and lord of the world and the Church, who has all things under His feet,

and healing work on earth after His ascension into heaven, He constituted His Church to be the sphere in which He might, through the agency of His Spirit, still fulfil His prophetic, priestly, and kingly offices amongst His people. In this manner, the power and the truth of the acts of the Church belong to Jesus Christ—the one prophet, priest, and king, throughout all time.[1] Of the continuation of our Lord's prophetic and sacerdotal offices, we have already spoken: of the perpetuation of His regal office through the medium of the Church, we are now about to speak.

ii.

In the New Testament, mankind is divided into two classes, as subjects of one of two distinct and rival kingdoms—the kingdom of the world, or the kingdom of heaven. As a kingdom not of this world, though in it for the time being, the Church of God stands directly

who rules the Church with almighty power and omniscient wisdom, and carries out all within it to the great result. All believers of all ages are disciples of that prophet, subjects of that king, partakers in the sacrifice of that high priest. But they are such through the ministry of His earthly representatives, who exercise His prophetic office by constant preaching of His doctrine, His royalty by governing His Church, His priesthood by presenting and dispensing His sacrifice. This threefold office is united in the apostolate, for the Church is His body, the fulness fulfilled of Him 'who filleth all in all.'"—Döllinger, *The First Age of the Church*, vol. ii. pp. 14, 15.

[1] This subject is luminously set forth by Mr. Gore, in his *Mission of the Church*, Lect. I. sect. i. pp. 3–8.

opposed to the kingdom of the world, as revolted from God and ruled by Satan. To him, as the arch-rebel, our Lord applied the title, "the prince of this world."[1] St. John declares that "the whole world lieth in the evil one;"[2] that is to say, as Bishop Westcott comments, "the world, the organization of society as alien from and opposed to God, is wholly, in all its parts and elements, placed in the domain of the evil one."[3] The world is in a non-natural position and attitude in regard to God: it has been placed in the sphere of the influence of the evil one, who has laid hold upon it, and withdrawn it from allegiance to its true and proper Master. By the kingdom of the world, then, we are to understand mankind as associated, organized, and pursuing lawless aims in hostility to, and in independence of God.

"To this end was the Son of God manifested, that He might destroy the works of the devil."[4] The divinely revealed purpose of the Incarnation was to subdue the world and to win it back to allegiance to God, its rightful Owner and its true Monarch. And by faith we have the assurance that, in the end, when our Lord "shall deliver up the kingdom to God, even the Father, when He shall have abolished all rule and all authority and power, and have put all His enemies under His feet,"[5] then "the

[1] St. John xii. 31, xiv. 30, xvi. 11.
[2] 1 St. John v. 19.
[3] *in loco.*
[4] 1 St. John iii. 8.
[5] 1 Cor. xv. 24, 25.

kingdom of the world will become the kingdom of our Lord, and of His Christ: and He shall reign for ever and ever."[1] For the furtherance of this great and glorious design, the Holy Catholic Church, as the kingdom of Jesus Christ, exists amongst men. The work set before the Church is to co-operate with her Lord in delivering men from the dominion of Satan, and in restoring them to God; to discipline them to the obedience of Christ, to put down and bring to nought, as far as may be, the revolt of moral evil, and thus to reduce disorder to order.

iii.

The thought of the Church, as the kingdom of God, involves certain definite ideas. A kingdom implies a king, who claims to be honoured and loyally served; subjects under positive obligations to the king, and to their fellow subjects; laws to be obeyed; privileges to be enjoyed; and, lastly, ministers to enforce such laws, and to protect such privileges, in the name and by the authority of the king. Of the privileges of the Church we have already spoken in the preceding chapter, in regard to her stewardship and custody of the gifts of grace and truth. Of the obligations of the members of the Church, we will now speak.

The Church, as a divine kingdom, is the

[1] Rev. xi. 15.

sphere of divine order. As the kingdom of God on earth, the laws of the Church are the laws of God. The laws of the kingdom are contained in the Ten Commandments, as enlarged, spiritualized, and reapplied by Jesus Christ in the Sermon on the Mount. This great discourse sets forth the divine laws of the new covenant which Christ the King proposes through the Church to mankind. The reader will find the Sermon on the Mount printed in full, with an analysis of its contents, in the Third Part of this volume (see pages 289 ff.). Amongst recent books upon this topic, Mr. Gore's exposition of the Sermon on the Mount[1] will be found particularly useful, as containing a concise, lucid, and masterly analysis of the great discourse, and as directing attention to the essential principles of Christian morality, and their practical application to the circumstances of our times.

It will be sufficient here to point out that the Christian's enjoyment of the privileges of the Church cannot stand alone. Privilege always implies responsibility. And this responsibility in regard to the privileges of the Church, is only adequately realized in loyal obedience to the demands of duty. We cannot claim our rights as members of the kingdom of God, until we recognize our obligations, and use strenuous moral effort to fulfil them to the best of our ability. In other

[1] *The Sermon on the Mount*, by Charles Gore (Murray).

words, if, as Christians, we have our rights, we have also our duties—duties towards God as our King, ourselves and our fellow Christians as subjects of the same kingdom of heaven. Christian people need to lay to heart the solemn warning, "When the best men stop trying, the world sinks back like lead."[1] By genuine moral effort to conform our lives to the divine standard, as exhibited in the life of our Lord, and as set forth in the Sermon on the Mount, Christian people may do much in the way of influence, to subdue the world to the obedience of Christ, and so to aid in restoring it to God, its rightful King.

iv.

But beyond obedience to the divine law of the kingdom of heaven, as contained in the Ten Commandments, reapplied by Jesus Christ, and interpreted and administered by the Church, Christians have a further duty to fulfil—the duty of conforming themselves to the decisions, rules, and customs of the Church of God. This duty of conformity to ecclesiastical institutions and regulations is one which needs strongly emphasizing in times like our own, when self-will, impatience of restraint, and private opinion carry men wildly astray. Our Lord said many things which point to the truth, that he intends the discipline of the Church

[1] qu. Gore, *Bampton Lectures*, viii. p. 216.

to be a very real thing in the way of restraint and guidance. Among such sayings we may notice the following:—"He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth Him that sent me."[1] "If he refuse to hear the Church, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven."[2] "Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."[3] These solemn words can mean nothing less than that the Church has received from her Lord authority to permit and to prohibit, and to impose a very real discipline[4] upon her members; and that no churchman is at liberty to set aside that authority, without committing a serious offence.[5] The Church speaks with authority, not only because to do so belongs to every well-constituted society, but because she speaks in the name of Him to

[1] St. Luke x. 16. [2] St. Matt. xviii. 17, 18.

[3] St. John xx. 22, 23.

[4] "Discipline, in its ecclesiastical sense, signifies the laws which bind the subjects of the Church in their conduct, as distinct from dogmas or articles of faith, which affect their belief."—Addis and Arnold, *Catholic Dictionary*, sub 'Discipline,' p. 288.

[5] "As becometh them that follow with all humility the ways of peace, we honour, reverence, and obey in the very next degree unto God, the voice of the Church of God wherein we live."—Hooker, *Eccles. Pol.* Bk. V. ch. lxxi. 7.

whom all power has been given in heaven and on earth.

"The Church hath power to decree rites or ceremonies, and authority in controversies of faith."[1] Under the head of ecclesiastical discipline, we may place such matters as the following:—(1) The regulation of the order and the ceremonies of public worship. Upon this point the Church declares, "Although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God."[2] (2) The exclusion from Holy Communion of open and notorious evil livers, and of persons who have so wronged others as to cause scandal to the Christian society, and of those betwixt whom malice and hatred reign.[3] And, further, in requiring adequate repentance before readmitting such persons to the altar.[4] (3) The regulation of Christian marriage, in the prohibition of the union of persons related within the third degree, by ties of consanguinity or affinity;[5] and in the refusal to recognize divorce in the popular meaning of the word, or to sanction

[1] *Article* xx.

[2] Book of Common Prayer, *of Ceremonies, why some be abolished*, etc.

[3] See *2nd and 3rd Rubrics of the Communion Service.*

[4] See *1st Exhortation in the Communion Service*, and *Article* xxxiii.

[5] See *A Table of Kindred and Affinity*, etc., printed on the last page of the Book of Common Prayer.

the remarriage, during each other's life-time, of separated persons, whether innocent or guilty. Upon these two latter points, the law of the English Church is absolute.[1] (4) The Church exercises discipline in appointing the observance of festivals to commemorate the great facts of Christianity, and seasons and days of fasting and abstinence.[2]

In these and in other such like matters, the Church, as the kingdom of God, asserts her regal power; and to refuse obedience, is to forfeit all claim to be considered a loyal and consistent member of the Church.

1 "The only kind of divorce actually recognized by ecclesiastical law is separation *a mensâ et thoro*, or for annulling pretended matrimony; and in the former case, a special provision was made, by the 107th canon of 1603, against the remarriage of either of the divorced persons. This canon is as follows: 'In all sentences pronounced only for divorce and separation *a thoro et mensâ*, there shall be a caution and restraint inserted in the act of the said sentence, That the parties so separated shall live chastely and continently; neither shall they, during each other's life, contract matrimony with any other person. And, for the better observation of this last clause, the said sentence of divorce shall not be pronounced until the party or parties requiring the same have given good and sufficient caution and security into the court, that they will not any way break or transgress the said restraint or prohibition.'

"Divorce *a vinculo* is still, therefore, unrecognized by the law of the Church; and the marriage union, when validly effected, is still recognized as lasting throughout the joint life of the persons married."—*The Book of Church Law*, sixth ed. Bk. II. ch. v. pp. 158, 159.

2 See Book of Common Prayer, *Tables and Rules for the moveable and immoveable Feasts*, etc.

The Precepts of the Church, according to Bishop Cosin,[1] are as follows:

i. To observe the Festivals and Holy-days appointed.

ii. To keep the Fasting-days with devotion and abstinence.

iii. To observe the ecclesiastical Customs and Ceremonies established, and that without frowardness or contradiction.

iv. To repair unto the public service of the Church for Matins and Evensong, with other holy offices at times appointed, unless there be a just and unfeigned cause to the contrary.

v. To receive the Blessed Sacrament of the Body and Blood of Christ with frequent devotion, and three times a year at least, of which Easter to be always one. And for better preparation thereunto, as occasion is, to disburthen and quit our consciences of those sins that may grieve us, or scruples that may trouble us, to a learned and discreet priest, and from him to receive advice, and the benefit of absolution.

vi. By the ecclesiastical laws of this realm, there be some times of the year wherein marriages are not usually solemnized; as,

From { Advent / Septuagesima / Rogation } Sunday until { eight days after the Epiphany. / eight days after Easter. / Trinity Sunday. }

[1] *Works*, ii. p. 121, v. p. 523.

v.

'I believe in the Holy Catholic Church.' Belief in the Church, as the kingdom of God on earth, implies a hearty obedience to the divine laws, a diligent observance of the rules, and a careful conformity to the customs, of which she is the divinely ordained interpreter, administrator, and guardian. In the language of St. Athanasius, the Church is "a sacred school of the conduct of the soul."[1] And the faithful churchman will place himself unreservedly under her discipline; and that, too, for a definite end—that the divine order may be brought into his life. He will recognize the importance of subordinating private opinion to authority, fads to principles, that which is pleasing to that which is right, of crushing out all forms of self-will in obedience to the Church's commands and precepts. And he will find, in the long run, this discipline of the Church's authority to be of the utmost value in the formation of a strong and holy character in the presence, within and without, of that moral evil which is the great disturber of divine order, and the great destroyer of inward peace.

[1] *de Incarn.* xii. 5.

CHAPTER XII.

BELIEF IN THE FUTURE LIFE

THE GROUND OF MORAL EARNESTNESS.

BELIEF in a life to come is not specially or exclusively Christian. Broadly speaking, such belief represents the instinctive feeling of the overwhelming majority of mankind, in all ages and in all parts of the earth. Christianity authoritatively claims to corroborate and confirm this natural belief, and to interpret its meaning.

It would be difficult to find, in the range of history, a more deeply touching story than that connected with the first planting of Christianity in Northumbria, early in the seventh century. King Edwin, under the influence of Paulinus, resolved to embrace the Christian religion. But before doing so, he desired to confer with his nobles, friends, and councillors, with a view to inducing them to follow his lead. At a great gathering, held at Goodmanham, hard by the gates of York, he enquired of his wise men severally what they thought of the new faith which Paulinus preached. In words of indescribable pathos

a thane, one of the great chiefs, spoke as follows: 'You remember, perhaps,' said he to the king, 'what sometimes happens in the winter evenings whilst you are at supper with your ealdormen and thanes. While the good fire burns within, and it rains and snows, and the wind howls without, a sparrow enters at the one door and flies out quickly at the other. During that rapid passage it is sheltered from the rain and cold; but after that brief and pleasant moment it disappears, and from winter returns to winter again. Such seems to me to be the life of man, and his career but for a brief moment between that which goes before and that which follows after, and of which we know nothing. If, then, the new doctrine can teach us something certain, it deserves to be followed.'[1]

It is Christianity which claims to tell us, as far as it has been revealed, what will come after this brief span of our life in this world. Christianity proclaims the doctrine of a future life, not to satisfy curiosity, or as making everything plain, but for a moral end—an end affecting human conduct.

i.

In the Introduction to Bishop Butler's celebrated *Analogy*, he prefaces Chapter I.

[1] See Montalembert, *The Monks of the West*, vol. iii. pp. 441, 442; also Bright, *Early English Church History*, pp. 121, 122. The story first appears in Bede, ii.

'of a Future Life,' by describing a belief in the life to come as "the foundation of all our hopes and of all our fears, which are of any consideration."[1] He then passes on to show that reason, memory, and affection—the three functions of the soul—survive the shock of death, in that "they do not depend upon our gross body."[2] He further argues that death may resemble a birth, and forthwith enlarge life. "Death may, in some sort, and in some respects, answer to our birth; which is not a suspension of the faculties which we had before it, or a total change of the state of life in which we existed when in the womb; but a continuation of both, with such and such great alterations.

"Nay, for ought we know of ourselves, of our present life and of death; death may immediately, in the natural course of things, put us into a higher and more enlarged state of life, as our birth does; a state in which our capacities, and sphere of perception and of action, may be much greater than at present."[3] The teaching of this profound thinker is in accord with the promptings of sound reason, and the clear expressions of Holy Scripture.

Our Lord's doctrine on this momentous subject is full and decisive.[4] In the account

[1] Vol. I. Introduction, § 17. [2] I. i. § 23. [3] I. i. § 27.

[4] The following, amongst other passages, may be noted: "Whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against

of the rich man and Lazarus, our Lord lifts the veil which hides the state of human life beyond the grave. He tells us plainly that whilst death closes our probation, it does not destroy identity, and that the consequences of a life rightly or wrongly spent on earth, will follow every man into eternity. The rich man finds himself in

the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come."—St. Matt. xii. 32.

"Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall He say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. . . . And these shall go away into eternal punishment: but the righteous into eternal life."—Ibid. xxv. 34, 41, 46.

"Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment."—St. John v. 28, 29.

"I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever. . . . He that eateth my flesh and drinketh my blood hath eternal life. . . . He that eateth this bread shall live for ever."—Ibid. vi. 51, 54, 58.

"Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die."—Ibid. xi. 25, 26.

"He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal."—Ibid. xii. 25.

Speaking of Judas Iscariot, the traitor, our Lord declared, "Good were it for that man if he had not been born" (St. Matt. xxvi. 24). These words would be robbed of all significance if the traitor, even after a prolonged period of most searching purification in the intermediate state, was to be finally reconciled to God, and numbered amongst the blessed in eternity.

torments, the beggar in Abraham's bosom; and the great gulf which separates the two states is one which cannot be crossed.[1] The truth that our earthly life is our only time of probation, which death closes; the survival of personal identity after death; the impossibility of any radical change of character in the next world; the just punishment of vice and the due reward of virtue; the unending duration of heaven and of hell—these form the main outlines of our Lord's doctrine concerning the future life. "They that have done good shall go into life everlasting: and they that have done evil into everlasting fire"[2]— this is the Church's interpretation of the teaching of Jesus Christ.

ii.

These inexpressibly solemn and tremendous truths, 'the foundation of all our hopes and of all our fears,' give a significance and importance to life, as the period of trial and opportunity, which it is impossible to exaggerate. Whatever grounds there may be for supposing that there may be a further probation beyond the grave for those who, from circumstances beyond their control, have had no opportunity of making a definite decision for good or evil in this world—and

[1] See St. Luke xvi. 19. ff.
[2] *Creed of St. Athanasius.*

there are reasons for the supposition—yet we have no grounds for assuming that there is any such second probation for men in general. Each man has but one earthly life, and his probation comes and goes with it: opportunity is his whilst that life lasts, and no longer. It is this momentous truth which gives such infinite importance to our earthly career.[1] Life

[1] Professor Drummond, in an address lately given, related the following narrative—"I was crossing the Atlantic, a short time ago, and one night I and some of the passengers were talking to the captain, when he told us of an incident that had occurred to him in that neighbourhood some years previously.

"He was in command of a vessel, which had got thus far on her voyage, when the screw broke, and the engineer withdrew the shaft with the intention of repairing it, but the water rushed in through the hole, the bulkhead was not closed in time, and in a few minutes the ship began to sink. The boats were got out, and the captain stepped into one laden to the gunwale; the night was dark, and the sea so rough, that it did not seem possible for the boat to live.

"After a while they saw the lights of an approaching steamer; but how could they signal it? They made search in the boat and found a battered lantern, with an inch or two of candle in it; then they tried to find a match, every man felt in his pockets, but in vain, not a match was to be found. The captain bade them search again, and turn every pocket inside out; and at last, out of some corner, one match was produced. The man who found it handed it to the mate, the mate passed it to another officer, and he gave it to the captain, the sailors clustering round and holding out their jackets to keep off the wind, and watching him with the greatest anxiety.

"The captain said he had faced many a difficulty and danger, but had never felt such responsibility as at that moment, when he had to strike the match. But he did it. The lantern was lighted, and, when it was waved to and fro, the ship saw the signal, altered its course, and picked them up. Now what gave such value to that match? It was *the only one;* and that it is which gives such value to your lives.

is our great opportunity, and upon its use or its abuse our eternal destiny depends. May God save every reader of this book from being of the number of those whose mournful reflection in eternity may be: 'When I could, I would not; and now, if I would, I cannot.'

If our Lord says, "Behold, I come quickly, and my reward ('wages' *marg.*) is with me, to render to each man, according as his work is," He prefaces this statement by declaring the fixity of character—"He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still."[1] There has been too much stress laid, in popular theology, upon the thought of the external reward of virtue, and the arbitrary punishment of vice, in the life to come: and too little regard has been paid to the truth of the lasting effects of a course of virtuous or vicious living on human character. We need to emphasize strongly the truth that heaven or hell are our own making, the outcome of our deeds, as affecting character. 'We are damned or blest, as we have lived.'

Your life is the only one—if misdirected and lost, you have no other in which to remedy the error."

My revered friend, the Rev. T. T. Carter, to whom the whole of this work was submitted previous to publication, appended the following note to the above illustration: "I cannot but think that there must be a further probation for those who have none really here."—Author. See Note, p. 148.

[1] Rev. xxii. 11, 12.

"Every man," wrote Mr. Romanes, "must stand or fall by the results of his own conduct, as developed through his own moral character."[1] He that constantly and deliberately chooses evil, shall become permanently evil; and to become permanently evil, this is hell. He that consciously and constantly chooses good, shall become permanently good; and to become permanently good, that is heaven. A man's eternal state in the life to come depends upon his character, and his character is the result of the actions and habits of his daily life. "Hell," says Mr. Hutchings, "must not be regarded as an objective judicial infliction for past offences, like that which some earthly judge prescribes for a criminal; but the outcome of those offences themselves, a moral evolution of character, the result of obduracy of will in rebellion against God, in short, the law taking effect—'whatsoever a man soweth, that shall he also reap.'"[2] In eternity, then, men will continue to be what they have made themselves in time. In regard to men in general, the moral state arrived at when life on earth closes, will last for ever and ever; it is, we believe, capable of development, but not of radical change.

iii.

Character, good or evil, is the final result of a life rightly or wrongly lived. "The

[1] *Thoughts on Religion*, p. 142. [2] *Gleanings*, p. 35.

night cometh," says our Lord Jesus Christ, "when no man can work."[1] It is this solemn truth which gives such overwhelming importance to moral earnestnes in life. "The kingdom of heaven suffereth violence, and men of violence take it by force."[2] Moral effort is the formation of a Christ-like character—a character which Jesus Christ can finally acknowledge as His own—this is the practical outcome of a genuine belief in the life of the world to come. Our Blessed Lord came to be our Example, as well as to be our Sacrifice. He came to set the standard of human life, and He did this chiefly by exhibiting a perfect moral character. "We cannot," says a recent writer, "remind ourselves too early that this is the character by which we shall finally be judged. It is 'by this man,' as St. Paul says, 'God will judge the world.' And St. John says 'we shall be like Him, for we shall see Him as He is.' The estimate of our worth in God's sight depends simply on this, How like are

[1] St. John ix. 4.

These words were inscribed over the writing table of one to whom the English church and nation owe a great debt of gratitude for the influence and example of a life of intense moral earnestness—the late Dr. Liddon. In that most touching passage, in which Mr. Romanes describes the eclipse of his early faith, we read, "Henceforth, the precept to 'work while it is day' will doubtless but gain an intensified force from the terribly intensified meaning of the words that 'the night cometh when no man can work.'"—*Thoughts on Religion*, p. 28.

[2] St. Matt. xi. 12.

we, or rather, how like are we becoming to the character of Christ?"[1] To gain the character of Christ, makes large and continual demands upon our religious earnestness. If religion is to do its work in forming character, it must be something more than 'an occasional restraint' upon our conduct; it must be 'its constant and dominant motive.' "The strength of a man's virtue must not be measured by his occasional efforts, but by his ordinary life."[2] Our Lord has said, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me."[3] If we would become like Christ, we must resolutely submit ourselves to the divine discipline, and frame our lives according to the divine standard. As people who "look for the life of the world to come,"[4] we must deliberately choose, and consciously accept, the Christian standard; and to do this, implies earnest and genuine moral effort.

It has been observed with much significance that the dead fish floats down the stream, whilst the living fish swims against it. It is the consciousness of moral effort, in correspondence with God's grace, involved in doing our duty as we see it, as opposed to an easy and effortless following of inclination and 'letting things slide,' which gives the reasonable

[1] Gore, *The Sermon on the Mount*, p. 16.
[2] Pascal, Thoughts, *Man's Disproportion*, p. 30.
[3] St. Luke ix. 23.
[4] *Nicene Creed.*

assurance that it will be well with us in the life to come.

"Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able."[1] "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it."[2]

Oh, righteous doom, that they who make
Pleasure their only end,
Ordering the whole life for its sake,
Miss that whereto they tend;
While they who bid stern duty lead,
Content to follow, they,
Of duty only taking heed,
Find pleasure by the way.

Archbp. Trench.

[1] St. Luke xiii. 24.
See Dean Church's sermon on 'Sin and Judgment,' in *Human Life and its Conditions*, pp. 97, ff.
[2] St. Matt. vii. 13, 14.

NOTE ON AN ADEQUATE PROBATION.

"A righteous judgment presupposes of necessity an adequate probation; if this has been withheld from any man in this life, through circumstances over which he had no control, an extension of time may be granted after death; but wherever the choice of good has been fully offered and with such force and persuasion that a man might reasonably be expected to take it, if he should resist the grace of God and, trampling His offer under foot, accept evil, the consequences are eternal. No new test, no opportunity of retrieving the past, no second probation is possible: the door of repentance has been closed against him."—Luckock, *The Intermediate State*, ch. xix. pp. 207, 208.

Part Second.

Personal Religion.

CHAPTER I.

PERSONAL RELIGION.

"RELIGION," says Froude, "is that which gives to man, in the midst of the rest of creation, his special elevation and dignity."[1] Religion may be regarded either as personal, or as corporate; according as it is exercised by men acting as individuals in their private capacity, or collectively as members of a divine society, the Church. In the Church, as the body of Christ, these two ideas of religion, personal and corporate, are held in true balance. "Now ye are the body of Christ, and severally members thereof."[2] It is of personal religion, of the religion of individual Christians in their private capacity, that we are about to speak in this and the following chapters of this work.

i.

The fundamental idea of religion is that of the practical recognition of a constraining bond between the inward life of man and

[1] *Hist. Engl.* xii. 535.
[2] 1 Cor. xii. 27, 'members each in his part,' *marg.*

God.[1] If this definition does not give the precise etymological meaning of the word 'religion,' yet it conveys its broad popular sense. Religion is a living bond of union between God and man. Personal religion is the realization of this bond on the part of individuals. Personal religion is the right relation of the individual man to the personal God. It is expressed in the brief yet pregnant ejaculation, "O God, thou art my God."[2] Thus, personal religion rests upon a double basis of fact—the fact of man's personal identity, the fact that God is a personal Being. Man is conscious of his own personality. He knows that he possesses a separate, self-identical, and conscious existence. He knows that he is, and ever has been, himself and no one else. And Christians believe that this human personality is but a pale copy of the perfect personality of God. They believe that God is not merely the impersonal spirit and life of the universe, a mere impersonal energy or mechanical force, a tendency which makes for righteousness, but a living Person, in whom is mind, intelligence, will, and heart.[3]

Religion, as the bond existing between man and his God, must of necessity be intensely personal, whether regarded from the human or

[1] See Liddon, *Some Elements of Religion*, p. 18.

[2] Ps. lxiii. 1.

[3] The author has dwelt with more fulness upon the subject of divine and human personality in *The Natural Religion*, Bk. I. pt. i. ch. iii.

the divine point of view. "It is," says Mr. Hutchings, "the tender tie of the creature to the Creator, which is the root-conviction of religion. A belief in God as merely the cause of all things, the starting-point; or as some indefinite abstraction, 'a stream of tendency,' which makes for righteousness, cannot sustain religion. Religion demands a Being with whom you can hold converse, mind with Mind, heart with Heart, who is related to your soul, as its Beginning and End; one under whose eye your life is lived; one who is the God of your life, in whom you live and move and have your being, to whom you hold the unique relation of a creature; one to whom you can say—'my God.' His personality will exceed the personality of the created spirit, but the created spirit is a reflection of His Person under limited conditions. The two truths, which are the terms of personal religion, stand or fall together—a belief in a personal God, and a personal soul." [1] God's relation to man is a personal relation: man's relation to God is that of person to Person. "It is face to face," wrote Cardinal Newman, "*Solus cum solo*, in all matters between man and his God." "From a boy," the same writer continues, "I had been led to consider that my Maker and I, His creature, were the two beings, luminously such, in the nature of things." [2]

[1] *Gleanings*, p. 43.
[2] *History of my Religious Opinions*, (1865) p. 195.

Personal religion finds its expression in the exercise of the theological virtues—faith, hope, and love. The theological virtues relate immediately to God as a Person, or have Him for their immediate object. A virtue is a habit of right conduct, which leads to the formation of permanent character. All virtue is the imitation of God, and the perfection of any virtue leads to union with Him. Virtue may either be infused by God, or acquired, like a habit, by repeated acts of personal religion.

ii.

Religion of a personal sort is a necessity to every man. No man's life is in right order without personal religion. Religion is intended not only to fit men for the life of the world to come, but also to guide and help them to live rightly and happily in this life on earth. A religion which only looks for heaven and forgets earth, is not a good religion. We need religion in order to make the most and the best of life on earth, and in so doing to become fit and ready for eternity. We need religion to keep our lives in order, and to direct them to their true end.

In our thoughtful moments, we are conscious that there is something wrong within, which needs putting right before we can be truly happy and at peace. We all know what disease and pain is in our bodies. How

often do we say, 'I do not feel well; there is something wrong with me.' And it is so with our souls, if we only take the trouble to look within. Everywhere in the world there is a sore disease, an unnatural thing, which is called moral evil, and which disorders everything it touches. We cannot pass along the streets without hearing its sounds, or seeing its signs. We cannot take up a newspaper without being shocked at its work. We know that there are men whose occupation is to judge and punish evil in the law or police courts. We know that there is kept up at great expense to the government a large force of police, for the purpose of keeping down crime. And the saddest thing of all is, that there is no man living who has not the germs or beginnings of the disease or disorder of moral evil in his own heart. Everyone must confess, "I find then the law, that, to me who would do good, evil is present."[1] If we are not very careful, and learn to rule ourselves, evil will break out in us in the form of sin.

God made us to be happy and useful, but sin mars His design. Sin is the disordering and spoiling of our lives. There are some bodily disorders which, if taken and treated in time, may be checked: there are others which, when they have got hold of us, may with care be cured. We know men who have been threatened with, or who have even suffered

[1] Rom. vii. 21.

from grievous diseases, who are now healthy and strong. Now, it is the work of religion to check and to heal the disease of sin, and so to bring order and peace, usefulness and happiness, into our lives. Religion is, to man in his fallen state, more than what medicine, fresh air, and nourishing food are to one who is sick. It is a new life, because it makes us partakers of the eternal life of God.[1] Religion is to human life what a chart, compass, and rudder are to a ship, or the metals and brake are to a railway-train. A ship is guided, and a train is directed and controlled, by means of these things. So human life is controlled, regulated, and directed by religion, in the face and presence of moral evil. Religion is the restraint which a man puts upon himself, or which is put upon him by God, to keep him in safety and in peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee"[2]—this is the root-idea of personal religion. "Hold thou me up, and I shall be safe"[3]—this is expression of personal religion. "Made for thee, the heart is restless until it find thee"[4]—this was the confession of one who tried to live without God and personal religion, and who found out his mistake before it was too late.

God made man for fellowship and friendship with Himself, both here and hereafter.

[1] See 1 St. John v. 12. [2] Isaiah xxvi. 3.
[3] Ps. cxix. 117. [4] St. Aug. *Confessions*, bk. i. ch. 1.

It is the effect of moral evil to defeat the divine purpose, by separating man from God in time and eternity. God claims the souls of men for His own everlasting possession. "Behold, all souls are mine."[1] It is by the exercise of personal religion that we yield ourselves, one by one, to His claim. Religion, on man's part, is the moral effort to correspond with God's great purpose of salvation and sanctification. Religion, on God's part, is the divine encouragement to us to do so, the gift of grace which alone gives effect to, and crowns such effort. "My son, give me thine heart."[2] It is in the exercise of personal religion that man offers his heart and life to God as his Father. Personal religion is the realization of our filial relationship to God, the recognizing and claiming our rightful position and true dignity as sons of God. Personal religion develops the sonlike character in the face of moral evil.

iii.

Religion is for the whole life of man. The claim of religion is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."[3] Religion has to do not only with Sunday, and Church-going, and Communion, and prayer, and the study of the Bible: religion is meant to be the great bond

[1] Ezek. xviii. 4. [2] Prov. xxiii. 26.
[3] 1 Cor. x. 31.

which shall bind the whole life of man to God, the strong ruling principle which shall control and influence every detail and department of human life. The man who puts on religion for Sunday's worship, as he puts on his best clothes, and lays it aside for Monday's work, is not a truly religious man. We may change our clothes without ourselves changing, because our clothes are no real part of us: but we cannot deal with our religion in such a way. If our religion is not a real part of ourselves, and carried into all the affairs of life, it is a sham and a delusion. True personal religion puts the whole life of man, all his thoughts, all his words, all his actions, into a right relation to God, his fellows, and the world. Personal religion brings the divine order into the whole life of man. [1]

In the exercise of personal religion a man sets a right value upon his soul, and makes the care of it a first consideration. "What doth it profit a man," says our Lord, "to gain

[1] "Whoever can think of religion as an addition to life, however glorious—a starry crown, say, set upon the head of humanity—is not yet the least in the kingdom of heaven. Whoever thinks of life as a something that could be without religion, is in deathly ignorance of both. Life and religion are one, or neither is anything: I will not say neither is growing to be anything. Religion is no way of life, no show of life, no observance of any sort. It is neither the food nor the medicine of being. It is life essential. . . . A man to whom virtue is but the ornament of character, something over and above, not essential to it, is not yet a man."—Geo. Macdonald, qu. Vaux, *The Preacher's Storehouse*, p. 203.

the whole world, and forfeit his soul? For what should a man give in exchange for his soul?"[1]

The religious bond between the soul and God is one which it is in man's power either to weaken or to strengthen. It is weakened, and may finally be broken, by sin. It is strengthened and perfected by holy practices, according to principles enjoined by God Himself. Of these holy practices, and their relation to personal religion, we are about to speak in the following chapters of this book.

[1] St. Mark viii. 36, 37, *marg.*

CHAPTER II.

THE NOTABLE DUTIES.

THERE is no portion of the New Testament which deals more directly with practical religion, than our Lord's great discourse, generally known as the Sermon on the Mount.[1] In this discourse Jesus Christ lays down the great principles of the moral law for Christians—the main outlines of practical Christianity: and, in so doing, He gives considerable prominence to the practices of almsgiving, prayer, and fasting. These practices are sometimes described as the Notable Duties; that is to say, duties to be carefully observed and performed of all Christian people. They are also known as the Eminent Good Works.

i.

It is to be noticed that our Lord does not, in the Sermon on the Mount, actually command Christians to give alms, to pray, or to fast: He confidently assumes that they will volun-

[1] St. Matt. v., vi., vii.

tarily practise these duties, and He clearly directs *how* they are to be done, if they are to possess any value in God's sight. As Bishop Wordsworth points out, "Our Lord could hardly have taught more forcibly the duty of almsgiving, and of prayer, and of fasting, than by taking for granted that all His disciples will give alms, and pray, and fast; and by teaching them how to do what he assumes that they will do."[1] "Our Lord and Saviour," says Hooker, "would not teach the manner of doing, much less propose a reward for doing that which were not both holy and acceptable in God's sight."[2]

It is the office of the Church, as the witness to the teaching of Christ, to persuade men to practise each and all of the Notable Duties.

[1] *Comment.* on St. Matt. vi. 2.

"In the Sermon on the Mount, Christ assumes that the three practices, which had been prominent expressions of religious life amongst the Jews, would continue to hold their place in the religion of which He was the founder. In the transition from the old dispensation to the new, some customs would disappear, some fresh obligations be established, but those 'three kinds of good works'—almsdeeds, prayer, and fasting, were recognized as possessing a lasting importance; they would form part of the rule of life of the Christian, as they had of that of the Israelite."—Hutchings, *The Life of Prayer*, Lect. i. p. 1. Mr. Hutchings goes on to find the reason for the permanency of the notable duties in man's *nature*, as consisting of body, soul, and spirit: in his *condition*, as subject to the temptations of 'the lust of the flesh, the lust of the eyes, and the pride of life:' in his *moral obligations* to himself, his neighbour, and his God. (See Ibid. pp. 2, 3). The whole passage is most suggestive.

[2] *Eccles. Pol.* Bk. V. ch. lxxii. 4.

Teachers, who lay stress upon the duty of prayer, and who say little about almsdeeds, and nothing about fasting, are not faithful exponents of the doctrine of Christ. The perfection of the Christian character depends upon fidelity in adequately performing *every* duty which Jesus Christ has laid down.

ii.

Almsgiving, prayer, and fasting are primary and fundamental duties of practical religion. They are intensely personal matters: not one of them can be performed by proxy. So our Lord says of each duty respectively, "When thou doest alms," "When thou prayest," "When thou fastest."[1] Almsgiving is a personal sacrifice; prayer is the address of person to Person; fasting is personal self-discipline. Taken together, and as closely connected by our Lord, they involve the complete offering of man and his possessions to the service of God. Almsgiving is the dedication of our substance, prayer that of our souls, and fasting that of our bodies, to God. Almsgiving, prayer, and fasting cover the three great departments of religious conduct, the three great branches of righteousness. Every Christian has duties to fulfil towards God, towards his fellows, towards himself. "Thou shalt love the Lord thy God with all

[1] St. Matt. vi. 2, 6, 17.

thy heart. . . . Thou shalt love thy neighbour as thyself."[1] "Love is the fulfilment of the law,"[2] and love is to find its exercise in three directions—towards God, others, and self. In prayer, a man looks towards God: in almsgiving, he looks towards his fellows: in fasting, he regards himself. Christians are directed to live "soberly, and righteously, and godly, in this present world;"[3] and this precept is fulfilled in the due performance of the Notable Duties—we live 'soberly' in regard to ourselves by fasting, 'righteously' towards others by almsdeeds, and 'godly' in regard to God by prayer.

In the language of St. Clement of Alexandria, our Blessed Lord has "drawn for us the model of the true life."[4] He is our great Example in the performance of almsgiving, prayer, and fasting: "Though He was rich, yet for our sakes He became poor;"[5] "He continued all night in prayer to God;"[6] "He fasted forty days and forty nights"[7] in the wilderness.

iii.

In directing attention to the Notable Duties, our Lord is careful, first of all, to remind us of the spirit in which each duty is to be performed. He prefaces His directions by the

[1] St. Mark xii. 30, 31.
[2] Rom. xiii. 10.
[3] Titus ii. 12.
[4] *The Instructor*, bk. i. ch. xii.
[5] 2 Cor. viii. 9.
[6] St. Luke vi. 12.
[7] St. Matt. iv. 2.

caution, "Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven."[1] Each of the great duties is to be fulfilled, as far as possible, secretly and without ostentation, or the desire for vain-glory, with the deliberate motive of pleasing God and not man. It is not wrong to be seen to do good, the wrong is in doing good in order to be seen. This preliminary caution is enlarged, as our Lord goes on to give more detailed directions as to the right performance of the Notable Duties.

Almsgiving.

"When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee."[2]

Prayer.

"And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and

[1] St. Matt. vi. 1. [2] Ibid. 2–4.

in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee." [1]

Fasting.

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee." [2]

If, then, we are faithful followers of Jesus Christ, we shall give alms, pray, and fast: and we shall do each in a right spirit, and from a right motive—for the glory of God, seeking His approval only.

[1] St. Matt. vi. 5, 6. [2] Ibid. 16–18.

CHAPTER III.

ALMSGIVING.

THE first of the three notable religious duties of which our Lord treats in the Sermon on the Mount is that of almsgiving. It is noticeable that He gives directions about almsgiving, before He speaks of prayer. The reason why our Lord adopted this order seems to be as follows. The efficacy of prayer, as we shall see later, depends upon certain conditions. One of these conditions is, that he who prays should be in a right relation to his fellow men. Now almsgiving is the typical duty to our fellows. The giving of alms is the practical outcome of brotherly love. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"[1] Our duty to others finds a very real expression in works of mercy. Until we have shewn mercy, and done good to our fellow men, we are not in the position to ask mercy of God, or the bestowal of His benefits upon ourselves. This, then, appears to be the reason why our

[1] 1 St. John iii. 17.

Lord instructs us about the right method of giving alms, before He instructs us how to pray aright.

i.

The word 'alms' is a translation of the Greek word *eleemosune*, and is a contraction or corruption of that longer word.[1] This Greek word signifies literally 'pity' or 'mercy.' Almsgiving is the outward expression of pity or mercy. In the Greek version of the Old Testament, known as the Septuagint, the word *eleemosune*, or 'almsgiving,' is often used to translate the Hebrew word for 'justice' or 'righteousness.' Thus, almsgiving is not only an act of charity, but of justice also. The fundamental idea of almsgiving is that of treating our fellows according to the rule of what is compassionate, just, and right; and hence this duty has other ways of manifesting itself besides the giving of our substance to the needy.

Almsgiving is a fundamental law of Christian morality: it is, in the words of St. Augustine, a 'characteristic mark of the Christian.' It is

1 "The little word 'alms' is a contraction or corruption, as is well known, of a Greek word of ten letters. Six syllables have been shortened into one. A shilling whose image and superscription have well-nigh been effaced, is evidently a coin which has passed through a great number of hands; so a word thus contracted must be one which was continually upon the lips of our ancestors."—Hutchings, *Gleanings*, p. 81.

a duty which rests upon the express commands of God, our Lord, and His apostles,[1] and its fulfilment, therefore, is as much a matter of divine obligation as prayer, or the reception of the sacraments. In Holy Scripture we are not only bidden and encouraged to give alms bountifully,[2] but we are also warned of the punishment which sooner or later overtakes the covetous, niggardly, and selfish.[3]

ii.

The principle upon which the duty of almsgiving rests is a very simple one. It is concisely stated in the words of David: "All things come of thee, and of thine own have we given thee."[4] Regular almsgiving affords a constant reminder that our goods are not our own, but only held in trust for God. By giving alms, we acknowledge the truth of the supreme dominion of God, and that all we have comes from God, and belongs to God. "The giving of our substance to God is an act which flows from the recognition of a fundamental truth of religion—that He alone is absolute owner, and that consequently all we have is held as entrusted to us by Him, so

[1] See Deut. xv. 7–11, xvi. 16, 17; St. Matt. v. 42, vi. 2–4, 19, 20, xix. 21; St. Luke xii. 33; Rom. xii. 13; 1 Cor. xvi. 1, 2.

[2] See Prov. xi. 25, xix. 17, xxviii. 27; Eccles. xi. 1, 2; 2 Cor. ix. 6, 7; 1 Tim. vi. 17–19.

[3] Prov. xi. 24, xxi. 13, xxviii. 27; 2 Cor. ix. 6.

[4] 1 Chron. xxix. 14.

that He is the sovereign master of all. We give back to Him of His own, as an act of homage and gratitude. The gift bears witness that we realize our dependency upon Him, and that we have to render an account of our stewardship."[1] The true motive for almsgiving is the desire, in our measure, to acknowledge and respond to the generosity of God. The divine generosity culminated in the Incarnation and the gift of the Spirit.[2] "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?"[3] "God so loved the world, that He gave His only-begotten Son."[4] Christians are bound to give, because God has given. "Freely ye received, freely give."[5] When our Lord proclaimed that "it is more blessed to give than to receive,"[6] He simply encouraged Christian people to imitate the generosity of God.

Thus, liberal almsgiving is the practical outcome of genuine belief in the sovereignty and the beneficence of God. When we give alms aright, we discharge a solemn duty towards God.

[1] *Gleanings*, p. 80.

[2] "'Gift' is a personal name of the Spirit, for the 'Gift of the Spirit,' says St. Augustine, 'is nothing else but the Spirit Himself.'"—Hutchings, *The Person and Work of the Holy Ghost*, p. 42. Cfer. St. John iv. 10, with vii. 38, 39.

[3] Rom. viii. 32.

[4] St. John iii. 16.

[5] St. Matt. x. 8.

[6] Acts xx. 35.

iii.

"Now concerning the collection for the saints," says St. Paul, "as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come."[1] Almsgiving has ever formed an integral part of Christian worship, and has from the first been specially connected with the offering of the Eucharistic Sacrifice. The giving of alms is an act of voluntary self-sacrifice, and, like all other forms of self-sacrifice, is acceptable to God only in union with the perfect Sacrifice of Jesus Christ, of which the Holy Eucharist is 'the continual remembrance' before God. Justin Martyr, writing about the middle of the second century, describes the collections made during the celebration of the Holy Eucharist. Collections for the poor in church, both on Sundays and week-days, are mentioned by St. Leo the Great, in the early part of the fifth century.[2] In the English Church, the weekly collection has always been recognized; since, as well as before, the Reformation.[3]

The term 'offertory,' as commonly and erroneously restricted to the alms of the faithful, should be abandoned in favour of the scriptural terms 'alms' or 'collection.' Strictly

[1] 1 Cor. xvi. 1, 2. [2] Serm. *de Collectis.*
[3] See Blunt, *Dict. Theol.* sub 'Alms.'

speaking, 'the offertory' is the anthem, or antiphon, sung during the collection and presentation of the alms, and the offering of the elements of bread and wine by the priest preparatory to consecration, at the Eucharist.

The weekly collection in our churches encourages, and affords the opportunity for regular and systematic almsgiving, as opposed to that which is fitful and irregular, or merely evoked under the excitement of special occasions. And, in the long run, it will generally be found that, in proportion to their means, the largest givers are those who follow the Church's guidance in this important matter, and give according to rule.

iv.

"As thy substance is, give alms of it according to thine abundance: if thou have little, be not afraid to give alms according to that little."[1] The amount which a Christian should give will vary according to circumstances; and no definite rule can be laid down of universal application. But it may be safely said, that no almsgiving is acceptable to Almighty God, which does not involve self-sacrifice. The true spirit of almsgiving is disclosed in the words of King David: "Neither will I offer burnt-offerings unto the Lord my God which cost me nothing."[2] The practice, which is only too common, of first satisfying

[1] Tobit iv. 8. [2] 2 Sam. xxiv. 24.

every personal need, and then, after indulging self-gratification, devoting a portion of that which can easily be spared to God's service, is quite unworthy of Christians who believe in the generosity of God, displayed in His Self-bestowal in the Incarnation and the gift of the Holy Spirit, and the extension of these benefits in the ordinances of the Church. God has not only given us all good things, and the power to enjoy them, but He has given us Himself. And this truth will lead sincere Christians to fulfil the notable duty of almsgiving in manifold ways—in all forms of self-sacrifice, as the natural result of the free dedication of the heart and will to God—in giving time, trouble, and sympathy in the exercise of works of mercy in all directions. That the performance of such works of mercy is a solemn duty, and their neglect a grave sin, is clear from our Lord's account of the judgment: "But when the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an

hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall He say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life." [1]

[1] St. Matt. xxv. 31, ff.

"If thou hast no money," says Bishop Jeremy Taylor, "yet thou must have mercy; and art bound to pity the poor, and pray for them, and throw thy holy desires and devotions into the treasure of the Church: and if thou doest what thou art able, be it little or great, corporal or spiritual, the charity of alms or the charity of prayers, a cup of wine or a cup of water, if it be but 'love to the brethren,' or a desire to help all or any of Christ's poor; it shall be 'accepted according to what a man hath, not according to what he hath not.' For love is all this, and all the other commandments: and it will express itself, where it can; and where it cannot, yet it is love still, and it is also sorrow that it cannot." [1]

[1] *The Rule and Exercises of Holy Living*, ch. iv. sect. viii. of Alms.

The following incidents, for the veracity of which the author can vouch, may be cited as examples of genuine almsdeeds on the part of the working classes.

One afternoon, the organist and a choirman of a church in the West Riding of Yorkshire happened to visit a neighbouring town, and to stroll into the parish church, where the organist and choirmaster, a musician of considerable mark in the musical world, was practising his choir in an oratorio. The choirman above named joined the rehearsal; his fine bass voice attracted the notice of the conductor, who was so struck by his singing that he took the man's friend aside and asked, "Is money a consideration with your choirman?" Upon hearing that he was a poor man, the conductor said, "If he will come and sing in my choir, I will give him almost anything." The choirman's reply, when told of the offer, was, "No, I have no money to give for God, but He has given me a voice, and I will never be paid for using it in His service."

In the parish where it was the author's happiness and privilege to serve his first curacy, were two unmarried

v.

Bishop Butler's words, on the subject of indiscriminate almsgiving, are worthy of notice: "What we have to bestow in charity being a trust, we cannot discharge it faithfully, without

women, sisters, who supported themselves and their aged mother by needlework. Seeing that the surplices of the choir were becoming worn out, these women, of their own accord, went round the parish, and collected a sufficient sum to purchase the linen required, and then made the whole of the surplices with their own hands, and presented them to the vicar.

In the same parish was a devout working woman, whose mother was a permanent invalid. On one occasion, the then parish priest came to administer the Blessed Sacrament to the invalid. He possessed no special vessels for private celebrations, and brought with him the large chalice and paten used in the parish church. The daughter, noticing this, resolved to save money to purchase the vessels usually provided for the priest's use at clinical communions. She kept her resolution steadily in mind, and twenty years later she took the sum of about twelve pounds to the successor of the parish priest first named, requesting him to purchase, for the use of one of his assistant priests, what he felt was necessary, begging him to keep her name secret.

The author is indebted to his friend, Canon Bodington, for the following story: The altar vessels of St. Cyprian's Church, Kimberley, are the gift of a poor coloured woman, a native of St. Helena, who had been a domestic servant. She married, and her husband died. Wishing to give something as a memorial of him, she enquired what was wanted for the church. The archdeacon said that a new set of altar vessels was needed. He supposed that she would give a small offering towards the purchase of them. "How much will they cost?" she asked. The reply was, "I'm afraid we cannot get what we want for less than sixty pounds." The widow went into the next room, came back with fifty pounds in notes, and said, "Please to order them, and I will save up the rest of the money." And *she did it*. The vessels cost her in all seventy pounds. The inscription on them is: "To the glory of God, and in memory of James Brown."

taking some care to satisfy ourselves in some degree, that we bestow it upon the proper objects of charity. One hears persons complaining, that it is difficult to distinguish who are such; yet often seeming to forget, that this is a reason for using their best endeavours to do it. And others make a custom of giving to idle vagabonds: a kind of charity, very improperly so-called, which one really wonders people can allow themselves in; merely to be relieved from importunity, or at best to gratify a false good-nature. For they cannot but know, that it is, at least, very doubtful, whether what they thus give will not immediately be spent in riot and debauchery. Or suppose it be not, yet still they know, they do a great deal of certain mischief, by encouraging this shameful trade of begging in the streets, and all the disorders which accompany it." Butler goes on to recommend persons to contribute to public charities, "with full assurance, that they bestow upon proper objects, and in general do vastly more good, than by equal sums given separately to particular persons."[1]

[1] *Sermons*, SS. II. § 15.

CHAPTER IV.

PRAYER. I.

"PRAYER," as Dr. Liddon finely says, "is the act by which man, conscious at once of his weakness and of his immortality, puts himself into real and effective communication with the Almighty, the Eternal, the Self-existent God."[1] "In praying," says Bishop Beveridge," we come as near as we can to the principal end of our creation, which is to converse and enjoy communion with God."[2] The reasonableness of prayer rests upon certain fundamental truths concerning God and man—(1) that God is a Personal, Almighty Being, who is interested in the well-being of His creatures: (2) that man is a rational creature, dependent upon his Creator, and capable of holding converse with Him. Prayer is at once the acknowledgment of the sovereignty of God, the confession of our dependence upon Him, and the realization of our high dignity amongst the creatures. Prayer is the practical outcome of belief in these primary truths of religion.

[1] *Some Elements of Religion*, p. 164.
[2] *Works*, vol. vi. serm. cxlv. p. 333.

i.

"O thou that hearest prayer, unto thee shall all flesh come."[1] It is the exclusive and peculiar right of Almighty God to receive the prayers of His creatures. Prayer should be addressed to God, and to God only. Origen, writing in the early part of the third century, speaks of Christians "who pray to God alone, through Jesus Christ."[2] To address our prayers to any fellow creature, however exalted, is to rob God of His prerogative. We cannot pray effectively, unless we are assured that the being to whom we pray is able both to hear and to answer our petitions. Apart from graver considerations, it is surely hazardous to base so important a devotional habit as prayer on a mere guess, which may be wrong, viz., that the holy angels or departed saints are able even to hear our prayers.[3] And if it be uncertain whether they can hear our prayers or not, it is, to say the least, a misdirected spiritual effort to pray to them. Prayer and other devotion should be based on revealed truth, not on speculation. Holy Scripture, which abounds in exhortations to prayer,

[1] Psalm lxv. 2.

[2] *cont. Cels.* lib. viii. p. 402. See Bp. Bull's *Works*, vol. ii. sect. iii. pp. 262–268.

[3] Even Roman Catholic writers admit that the way in which the saints hear prayer, "is a matter of philosophical or theological speculation, about which we have not any certainty."—Addis and Arnold, *Catholic Dictionary*, p. 816, sub 'Intercession and Invocation of Saints.'

gives no hint that it is right to pray to any but to God. In addressing our prayers exclusively to God, we are following the clear directions of our Lord, as contained in His instructions on prayer, recorded in the Sermon on the Mount—"When thou prayest, pray to thy Father which is in secret. . . . After this manner therefore pray ye: Our Father which art in heaven."[1] To pray "after the manner" indicated by our Lord, is to pray to God alone. Moreover, He has taught us, if we desire the ministry of holy angels, to ask God for it, not the angels themselves. "Thinkest thou that I cannot beseech my Father, and He shall even now send me more than twelve legions of angels?"[2] We are on safe ground when we ask 'our Father' for the intercessions of the saints, or for the ministry of the angels, instead of directly addressing these holy beings themselves.

That the departed saints intercede with God, with much acceptance, for the Church on earth, is not open to doubt. But this truth does not justify us in asking the saints to pray for us; but, rather, it makes such a practice unnecessary.

The rise and spread of the invocation of saints in the middle ages, was simply the result of a weak concession to the popular demand of untaught and unregulated human

[1] St. Matt. vi. 6, 9. [2] Ibid. xxvi. 53.

instincts in religion, for mediators more human and less divine than God;[1] and has every appearance of being a reckless transfer of the hero-worship of paganism into the precincts of the Christian Church.

In addressing our petitions to God alone, we are basing a vital religious habit upon solid grounds, in accordance with His revealed will. In praying to God, we are praying to One "that is able to do exceeding abundantly above all that we ask or think,"[2] and who, moreover, has promised to hear us, when we pray according to His will.

ii.

Prayer is the characteristic action and essential manifestation of personal religion. A religious life without prayer is simply impossible. The life of prayer gathers up all that we are and do into conscious union with God. If religion is regarded as the bond, or tender tie, which unites man to God, prayer is, on man's side, the great and effective strengthener of that bond. God has been pleased to make His gifts of grace

[1] Commenting on St. Paul's words, in Col. ii. 18, Bishop Bull remarks: "The angel-worship which St. Paul forbids, was gilded over with a specious pretence, with a show of humility, namely, in not daring to approach the supreme God but by His ministers, the holy angels."—*Works*, vol. ii. sect. xi. p. 171. Bp. Bull follows St. Chrysostom's explanation of this passage.

See Note at the conclusion of this chapter, pp. 184, ff.

[2] Eph. iii. 20.

largely dependent upon our asking for them. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"[1] As Pascal remarks, "God has promised to do justice to prayer."[2] Prayer obtains the grace of God whereby, on His part, the religious bond between Himself and His rational creatures is powerfully secured and cemented. Prayer is as the ladder which Jacob beheld in his dream, on which "the angels of God ascended and descended."[3] 'Prayer ascends, mercy descends.'

iii.

The four great acts or divisions of prayer are:—

(1) *Adoration*, by which we acknowledge the supreme majesty of God, and confess our entire dependence upon Him.

[1] St. Matt. vii. 7, ff.
[2] Thoughts, *Jesuits and Jansenists*, p. 298.
[3] Gen. xxviii. 12.

(2) *Thanksgiving*, in which we express gratitude for His mercies, and praise Him for all His good gifts, both bodily and spiritual, temporal and eternal.

(3) *Contrition*, in which we bewail, lament, and confess our sins against Him, which, unless forgiven, would render our petitions unavailing.

(4) *Petition*, in which we beg for deliverance from evil, and for the gift of all things needful for our souls and bodies, and for those of others. In our creaturely dependent state, *petition* assumes a most important position in prayer—so important, in fact, that the word 'prayer,' derived as it is from the Latin verb *precari*, 'to beg,' or 'to beseech,' conveys this notion only.

Christians should be careful to see that in the prayers they use in private, each of the four great acts of prayer is adequately represented.[1] Upon the important subject of prayer, we have more to say in the following chapter.

[1] In the following simple form of private prayer, consisting of well known and familiar words, drawn from the Book of Common Prayer, each of the four great acts or divisions of prayer is represented.

Adoration.

Holy, Holy, Holy, Lord God of hosts,
Heaven and earth are full of thy glory:
Glory be to thee, O Lord most High.

Thanksgiving.

Glory be to God the Father,
Who hath made me, and all the world:
Glory be to God the Son,
Who hath redeemed me, and all mankind:
Glory be to God the Holy Ghost,
Who sanctifieth me, and all the elect people of God.

Contrition.

Lord, have mercy upon us:
Christ, have mercy upon us:
Lord, have mercy upon us.

Petition.

Our Father, which art in heaven,
Hallowed be thy Name.
Thy kingdom come.
Thy will be done in earth,
As it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive them that trespass against us.
And lead us not into temptation;
But deliver us from evil. Amen.

Conclusion.

The grace of our Lord Jesus Christ,
And the love of God,
And the fellowship of the Holy Ghost,
Be with us all evermore. Amen.

The author suggests the foregoing as a suitable and dignified form of private prayer, to be taught by heart to children, and persons unable to read.

Note on the invocation of saints.

The following note, consisting of the greater part of a letter, written by the late Dr. Littledale, possesses considerable value as bearing upon the subject of the Invocation of Saints. The letter appeared in *The Church Times* in January, 1886.

"The doctrine of the Communion of Saints is a simple and easy one, unlike that of the Incarnation, which was not fully enunciated by the Church till the Sixth General Council. It was as entirely understood by Christians of the earliest era as by any of the succeeding generations, and has never been developed beyond the statements to be found in the Epistle to the Hebrews and the Apocalypse. Not one fact in addition to what is there set down has been revealed to, or formally enunciated by, the Church Catholic.

"Consequently, if the assertion that 'the practice of invoking the prayers of the Saints is the natural and legitimate result of a full belief in the Communion of Saints,' were historically or metaphysically true, we should find Invocation of the Saints as early and universal a tradition of the Church as episcopacy, infant baptism, Sunday observance, or liturgical use of the Psalter. As a matter of fact, not the very faintest trace or suggestion of it can be found in an orthodox writer till the very close of the fourth century, in the works of SS. Gregory Nazianzen and Gregory Nyssen, and also of St. Ephrem Syrus. [See however the passage in St. Ambrose, *de Viduis*, c. ix. § 55, written about the year 377, which seems to imply something of this sort.—Author.] But even these are rather rhetorical addresses, akin to the language of the *Benedicite*, than devotional petitions, and they are further attenuated in value by the very explicit manner in which the greatest theologian of the preceding generation, St. Athanasius, and the greatest of their own contemporaries, St. Augustine, severally speak against calling on a mere created being to be a helper (St. Athan. *Orat. c. Arianos*, i. 62), or practicing the cultus of Saints departed (St. August. *de Vera Religione*, lv. 108); while it may fitly be added that the most eminent—almost the only eminent—theologian of the local Roman Church, St. Leo the Great, witnesses passively on the same side, by his total silence on the subject; as to which I may quote a passage from Professor Bright's preface to his recent reissue of his translation of St. Leo's chief doctrinal sermons. 'Dean Milman adds that there is nothing of a 'cultus sanctorum' in these discourses; and it has been

well remarked that although he ascribes great efficacy to 'the patronage, prayers, or merits of the Saints,' yet he says nothing about 'invoking' them, and 'he very zealously guards the prerogative of Christ as the real source of merit.'' In truth, the evidence for the existence of the practice in any form is obscure, scanty, and sporadic until the close of the eighth century, whence it developed rapidly during the ninth and tenth centuries, but not happily for its advocates, for this was precisely the period when religion, morals, and theological knowledge were at their lowest ebb both in Eastern and Western Christendom, so that no value can be attached to the precept or example with which it furnishes us.

"Thus, what formed no part of Christian consciousness during all the earliest and purest ages cannot be upheld as a 'natural result' of Christian doctrine, and it remains to consider whether it is even legitimate as actually practised.

"It is to be remembered, at the outset, that the assumption on which it rests, that the Saints departed not merely do pray for those militant (as to which all ancient Christendom is agreed), but can personally hear, receive, and answer the petitions of those on earth, is a pure matter of conjecture, of which the most that eminent Roman Catholic divines, down to and after the Reformation era, venture to allege is that it is a 'pious opinion.' Thus, the learned Jesuit Véron, in his famous controversial work, *Regula Fidei Catholicæ* (first published in 1644, and for two centuries accepted as a standard text-book), which aims at distinguishing what is binding in the Catholic Church as of faith from that which is mere matter of opinion, and thus at narrowing the area of debate with Protestants, lays down expressly that 'it is not matter of faith that the Saints in Heaven hear the prayers addressed to them by the living;' adding, moreover, that it is not matter of faith that all canonized persons are Saints in Heaven.

"I am not myself affected by the physical objections urged by Protestants against the practice, nor by the theological plea that it encroaches on the Divine attribute of omnipresence, but I do feel that great weight attaches to the risk of basing an important devotional habit on a guess which may be wrong, and must be wrong in a large number of cases, when non-existent personages, or personages whose titles to sainthood are more than doubtful, are invoked.

"In regard to the quasi-logical argument that communion or fellowship involves mutual relations and duties, and that unless the partners hold some direct intercourse with one

another, no true partnership can exist, I may point out that it is partly a false analogy—and even a true analogy is not an argument—and partly breaks down when it is reflected that if it be necessary to the full realization of the Communion of Saints that we should address ourselves to the Saints departed, it must be just as necessary that they should make some direct reply, and communicate with us in their turn. That no such thing happens (omitting here all enquiry into the truth of legendary visions, on the ground of their extreme rarity) is quite as strong a presumption against the validity of our share in the transaction as anything that can be alleged in its favour. If a man writes frequently to a friend in some distant country, and in the course of many years receives no reply, he takes for granted either that his friend never got the letters, or does not choose to answer them. The case is not in the least on all fours with our prayers to God, because the position taken up by the advocates of our invoking the Saints is, that it is our union with them in the same body or partnership which makes intercommunion necessarily follow. But intercommunion which is all on one side fails to prove itself.

"Further, the advocates of the practice are not consistent, for they depart from the practice of the ancient Church by contributing nothing from their side. The ancient Church did not content itself with barely commemorating the Saints at rest, but prayed for them, even for the Blessed Virgin herself, for their increase in grace, bliss, and glory. There is the 'natural and legitimate result of the doctrine of the Communion of Saints,' that, while we believe that the Saints departed pray for us, we know that we pray for them. The existing system of Invocation, by omitting this latter part altogether, and by reading something into the former part conjecturally, is a non-natural and illegitimate deduction from the doctrine.

"But there is another objection still, of more seriousness than any yet adduced, against the usage under discussion. It is that in practice it has never proved possible to restrict it to a simple *Ora pro nobis*. In every land and age since the practice has come in, virtually the very same kind of prayers are addressed to the Saints as to Almighty God. And that is polytheism, however veiled. I was much struck, quite lately, by a little book addressed by Marin Labbé, Bishop of Tilopolis, and Coadjutor Vicar Apostolic of Cochin China, to Pope Clement XI., on the subject of the conduct of the Jesuits in China, in the matter of the 'Chinese Rites' (*Lettre de M. Marin Labbé . . . au Pape.*

CHAPTER V.

PRAYER. II.

"BEFORE thou prayest, prepare thyself."[1] We are taught in Holy Scripture, that the acceptance and the efficacy of prayer depend in large measure upon the fulfilment of certain definite conditions on the part of those who desire to be heard by Almighty God.

i.

In the first place, and speaking generally, our Blessed Lord, in the Sermon on the Mount, implies that prayer, to be acceptable, should be accompanied by almsdeeds and fasting. As we have already noticed, He classes these two notable duties with that of prayer—"When thou doest alms. . . . When thou prayest. . . . When thou fastest. . . ."[2] It is to be observed that He places prayer midway between almsdeeds and fasting, and thus connects it with them. Almsdeeds and fasting have been

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described as the wings of prayer.[1] "Good is prayer with fasting and alms and righteousness."[2]

Cornelius, the first Gentile convert to Christianity, is described by St. Luke as "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway."[3] And it was declared to him, "Thy prayers and thine alms are gone up for a memorial before God;"[4] and, further, "Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God."[5] The aged Anna is described as one "which departed not from the temple, worshipping with fastings and supplications night and day."[6] Prayer is coupled with fasting in the account of the sending forth of St. Barnabas and St. Paul. We read: "As they ministered to the Lord, and fasted, the Holy Ghost said,

[1] "Upon the wings of fasting and alms holy prayer infallibly mounts up to heaven."—Bp. Jeremy Taylor, *Holy Living*, ch. iv. sect. v.

[2] Tobit xii. 8.

"Fasting and almsdeeds," as Mr. Hutchings observes, "are the preparation for, and the accompaniments of prayer; they are of a negative, it is of a positive character; they remove hindrances, it perfects the creature; they have to do with material things, it with divine; they are concerned with the flesh and the outer world, it with the spirit and the kingdom of heaven; they detach the soul from the creature, it unites the soul with the Creator."—*The Life of Prayer*, Lect. i. p. 5.

"Fasting without almsdeeds, is as a lamp without oil."—St. Aug. qu. *Holy Living*, ch. iv. sect. v.

[3] Acts x. 2. [4] Ibid. 4. [5] Ibid. 31.

[6] St. Luke ii. 37.

Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away."[1] Of the disciples of Asia Minor it is recorded: "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord."[2]

Thus, it is evident that Holy Scripture exhibits the existence of a close connection between prayer and the sister-duties of alms-giving and fasting.

ii.

A second condition of acceptable prayer is that the suppliant be one who is endeavouring to avoid sin, and to lead a righteous life. "He that would pray with effect," says Bishop Jeremy Taylor, "must live with care and piety."[3] Sin is an impediment to prayer, and defiles prayer. Holy Scripture abounds in passages, warning men that the ungodly can have no reasonable expectation that God will hear their prayers. The following quotations from the Old and New Testaments are decisive upon this point, and need no comment:

"If I regard iniquity in my heart, the Lord will not hear."[4]

[1] Acts xiii. 2, 3.
[2] Ibid. xiv. 23. See also Ezra viii. 23; Dan. ix. 3; St. Matt. xvii. 21, *marg.*; St. Mark ix. 29, *marg.*
[3] *Holy Living*, ch. iv. sect. vii. [4] Psalm lxvi. 18.

"The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is His delight." [1]

"The Lord is far from the wicked: but He heareth the prayer of the righteous." [2]

"He that turneth away his ear from hearing the law, even his prayer is an abomination." [3]

"When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." [4]

"We know that God heareth not sinners: but if any man be a worshipper of God, and do His will, him He heareth." [5]

"I desire therefore that the men pray in every place, lifting up holy hands." [6]

"The supplication of a righteous man availeth much in its working." [7]

"The eyes of the Lord are upon the righteous, and His ears unto their supplication: but the face of the Lord is upon them that do evil." [8]

"Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight." [9]

We must remember, that God's answers to prayer are not given by way of reward for any

[1] Prov. xv. 8.
[2] Ibid. 29.
[3] Ibid. xxviii. 9.
[4] Isaiah i. 15.
[5] St. John ix. 31.
[6] 1 Tim. ii. 8.
[7] St. James v. 16.
[8] 1 St. Peter iii. 12.
[9] 1 St. John iii. 21, 22.

meritorious action on our part, but because the desires of the righteous man coincide with the divine will. Upon this point we will next speak.

iii.

As following upon what has just been said, prayer to be acceptable, must be prayer in Christ's name. Our Blessed Lord, on a certain occasion, said to His disciples, and to all Christians after them, "Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled."[1] Our Lord here limits the certain answer to prayer by a definite condition—prayer which secures an unfailing answer is prayer in His name. Prayer in Christ's name implies something far higher than the concluding our prayers by the utterance of His name. By prayer in His name, Christ means prayer which coincides with His mind. By prayer in His name, He means that the object or end sought, should be one which He can approve—one which is in accord with His will—one which He in His heart would have us seek. Effective prayer is prayer offered in intelligent correspondence with the divine mind, and in conformity with the divine will. We can have

[1] St. John xvi. 23, 24.

no expectation of being heard, unless we frame our petitions in accordance with this idea.

"It is," says Mr. Gore, "morally impossible to have a real confidence that the things we are asking for shall be certainly received, unless our petitions are grounded on some real knowledge of the mind and method of God. The prayer which secures its own answer is the prayer which is determined by the mind of Christ, the prayer which expresses not our own lawless and short-sighted wants, but the will and purposes of Christ. The ambassador who speaks in the name of his country or his king, does so because he represents not his own views, but the views of the power which sent him. Thus, to pray in the name of Christ, is to pray as one who represents Christ, whose mind is Christ's mind, his point of view Christ's point of view, his wishes Christ's wishes." [1]

If we truly desire to know how far any prayer we may wish to offer may be described as a prayer in Christ's name, we cannot do better than compare it with, and test it by the rule of the Lord's Prayer. He said, "After this manner therefore pray ye: Our Father. . . ." [2] The Lord's Prayer is the model and type of all acceptable prayer, and Christians have no right to desire anything of God, which does not come within the limits of,

[1] *Prayer, and the Lord's Prayer*, in The Commonwealth, Feb. 1896. [2] St. Matt. vi. 9.

find its expression or is implied in, this great Prayer.

"Let us," writes Bishop Jeremy Taylor, "principally ask of God power and assistance to do our duty, to glorify God, to do good works, to live a good life, to die in the fear and favour of God, and eternal life: these things God delights to give, and commands that we shall ask, and we may with confidence expect to be answered graciously; for these things are promised without any reservation of a secret condition: if we ask them, and do our duty towards the obtaining them, we are sure never to miss them." [1]

iv.

Upon the subject of the times of prayer, Bishop Butler wrote: "But since the body of the people, especially in country places, cannot be brought to attend the service of the Church oftener than one day in a week; and since this is in no sort enough to keep up in them a due sense of religion; it were greatly to be wished they could be persuaded to any thing which might, in some measure, supply the want of more frequent public devotions, or serve the like purposes. Family prayers, regularly kept up in every house, would have a great and good effect.

"Secret prayer, as expressly as it is com-

[1] *Holy Living*, ch. iv. sect. vii.

manded by our Saviour, and as evidently as it is implied in the notion of piety, will yet, I fear, be grievously forgotten by the generality, till they can be brought to fix for themselves certain times of the day for it; since this is not done to their hands, as it was in the Jewish Church by custom or authority. Indeed custom, as well as the manifest propriety of the thing, and examples of good men in Scripture, justify us in insisting, that none omit their prayers morning or evening, who have not thrown off all regards to piety. But secret prayer comprehends not only devotions before men begin and after they have ended the business of the day, but such also as may be performed while they are employed in it, or even in company. And truly, if, besides our more set devotions, morning and evening, all of us would fix upon certain times of the day, so that the return of the hour should remind us, to say short prayers, or exercise our thoughts in a way equivalent to this; perhaps there are few persons in so high and habitual a state of piety, as not to find the benefit of it. If it took up no more than a minute or two, or even less time than that, it would serve the end I am proposing; it would be a recollection, that we are in the Divine Presence, and contribute to our being in the fear of the Lord all the day long.

"A duty of the like kind, and serving to the same purpose, is the particular acknowledg-

ment of God when we are partaking of His bounty at our meals. The neglect of this is said to have been scandalous to a proverb in the heathen world; but it is without shame laid aside at the tables of the highest and the lowest rank among us."[1]

It is quite impossible for Christians to exaggerate the importance of, or to bestow too much consideration or pains upon, the duty of prayer. Our condition in eternity depends very largely upon the regularity, earnestness, and persistence of our prayers. 'I ask great things of thee, O God, because thou art a Great God; and he who asks little of thee, doeth the wrong.'

I value prayer so,
That were I to leave all but one,
Wealth, fame, endowments, virtues, all should go;
I and dear prayer would together dwell,
And quickly gain, for each inch lost, an ell.

George Herbert, *Prayer.*

[1] *Charge to the Clergy of Durham*, A.D. 1751. Works, vol. ii. § 20, pp. 409, ff.

Rules for the practice of prayer.

Bishop Jeremy Taylor gives sixteen admirable rules for the practice of prayer. The commencement of each rule is as follows:

1.—We must be careful that we never ask anything of God that is sinful.
2.—We may lawfully pray to God for the gifts of the Spirit, that minister to holy ends.

3.—Whatsoever we may lawfully desire of temporal things, we may lawfully ask of God in prayer.

4.—He that would pray with effect, must live with care and piety.

5.—All prayer must be made with faith and hope.

6.—Our prayers must be fervent, intense, earnest, and importunate, when we pray for things of high concernment and necessity.

7.—Our desires must be lasting, and our prayers frequent, assiduous, and continual.

8.—Let the words of our prayers be pertinent, grave, material, not studiously many.

9.—In all forms of prayer mingle petition with thanksgiving.

10.—Whatever we beg of God, let us also work for it.

11.—Let every man study his prayers, and read his duty in his petitions.

12.—In all our prayers we must be careful to attend our present work; having a present mind, not wandering, not distant from our words.

13.—Let your posture and gesture of body in prayers be reverent, grave, and humble.

14.—We who must love our neighbours as ourselves, must also pray for them as for ourselves.

15.—Rely not on a single prayer in matters of great concernment; but make it as public as you can, by obtaining of others to pray for you.

16.—Every time that is not seized upon by some other duty, is seasonable enough for prayer: but let it be performed as a solemn duty morning and evening, that God may begin and end all our business.

Holy Living, ch. iv. sect. vii.

CHAPTER VI.

FASTING.

THE third in order of the notable religious duties of the Christian is that of fasting. Fasting is the typical expression of the wider principle known as mortification. "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof."[1]

i.

Mortification is a necessity to man in his fallen and sinful condition. In man's original state, as created by God, the natural passions and appetites were controlled and directed aright by divine grace. Had man continued under the supernatural guidance and influence of grace, he would have followed good without painful effort, and by instinct. By the fall, the guiding principle of grace was so far lost, that man's nature fell into a state of disorder and anarchy. As a result of the fall, "the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other."[2]

[1] Gal. v. 24. [2] Gal. v. 17.

The bias of the will, and the inclination of the heart in fallen man is in the wrong direction. If we follow inclination, and let ourselves go, we go inevitably to the bad. If we let the reins of self-control slip from our hands, our fleshly passions and appetites will run away with us, and bring us to destruction. Our sinful inclinations and lawless impulses must be checked and regulated, otherwise they will surely obtain the mastery, and lead us to ruin. "If ye live after the flesh, ye must die; but if by the spirit ye mortify ('make to die,' *marg.*) the deeds of the body, ye shall live."[1] Thus, according to St. Paul, the mortification of the flesh and the deeds of the body is essential to our true life.

We need to remember that mortification is not the destroying of any part of our nature which, as God made it, is good; but the freeing it from evil habits, which cling to it. It is, strictly speaking, incorrect to speak of a mortified will or reason, because to mortify is to kill; and to kill the will or the reason, would be to destroy the moral nature.[2] The

[1] Rom. viii. 13.

[2] "The Christian idea is that the whole of this material nature, including our bodies, is good in itself, and meant to be consecrated to spiritual uses. We are never to mortify any faculty as if it were an evil thing to be got rid of. The end of all Christian self-discipline is that we may have the freedom of our whole nature. But freedom is only possible where there is rational control. Thus any sacrifice is worth making sooner than that the lower part of our nature should lord it over the higher."—Gore, *The Sermon on the Mount*, p. 68.

will indeed needs to be controlled and subdued, brought in fact under the law of grace; but not destroyed. We are to mortify the flesh, i.e., the sinful lusts of the flesh,[1] and to "mortify our corrupt affections,"[2] and to "mortify and kill all vices."[3] "Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry."[4]

ii.

The Christian religion recognizes the moral disorder of our nature, and proposes the efficacious remedy. As the eminently practical religion it bids us face facts, and act accordingly. We have to reckon with the inherited imperfection and disorder of our nature, and to take measures to rectify it. As an important step in reducing the inborn confusion of our nature to order, we are bidden to practise self-denial. Our Lord declared, "If any man would come after me, let him deny himself, and take up his cross, and follow me."[5]

[1] "The whole collective brood of corruption, even those sins whose seat is rather in the soul than in the body, like overweening egotism, are summed up under the term 'flesh,' or 'works of the flesh;' which includes, generally, moral weakness and decay, religious impotence or perversion, all in man that opposes God" (Gal. v. 19–21).—Döllinger, *The First Age of the Church*, vol. ii. pp. 225, 226.

[2] *Collect for Easter Even.*

[3] *Collect for the Innocents' Day.*

[4] Col. iii. 5. See Note at conclusion of this chapter.

[5] St. Matt. xvi. 24; see also v. 29, 30.

The principle of self-denial may be stated thus: In order that a man may gain perfect self-mastery over his sinful inclinations and appetites, he will act wisely in schooling himself in the control of his natural desires generally. If he would tame sinful longings, and mortify evil passions, he will do well to prepare himself for the difficult task. He will begin by ruling himself in the indulgence of desires which are harmless and innocent. He will begin by being strict with himself in things lawful, and so gain moral strength to check and resist sinful inclinations, when tempted to indulge them. He will thus be ready for any emergency of strong temptation to evil. Self-denial in things innocent is the best preparation for self-denial in things harmful. Self-denial gives self-command. Self-denial imparts moral strength to the will. Satan's masterpieces of temptation come before every man sooner or later; and woe be to him, who has not prepared and fortified himself by the constant practice of voluntary self-denial.

iii.

Fasting, by which is meant, broadly speaking, a diminution in the quantity, and Abstinence, which signifies a difference in the quality of food,[1] are alike practical forms

[1] "When men fasted, it was not always after one and the same sort, but either by depriving themselves wholly of all food during the time that their fasts continued, or by abating

of self-denial. In fasting, Christians are following the example of our Lord and His apostles, and obeying His and their injunctions.[1] "It is clear," says Döllinger, "that, from the beginning, the Christians were a people who fasted much."[2]

The end of fasting is not to inflict self-torture, or to distress the body, but to purify the soul and to set it free.[3] By fasting, the body becomes the servant of the soul, and its willing and submissive instrument. By fasting, as we have said above, the will becomes strong against the seductions of evil. Fasting places the man who practises it in a better position to resist temptation, from whatever source it comes. If a man has not moral strength to refuse the pleasures of the table, how can he hope to stand firm against the allurements and the pleasures of sin? "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"[4]

both the quantity and kind of diet. We have of the one a plain example in the Ninevites' fasting (Jonah iii. 7), and as plain a precedent for the other in the prophet Daniel (Dan. x. 2, 3).—Hooker, *Eccles. Pol.* Bk. V. ch. lxxii. 6.

[1] See St. Matt. iv. 2, vi. 16–18, ix. 14, 15, xvii. 21, *marg.*; Acts xiii. 2, 3, xiv. 23; 2 Cor. vi. 5, xi. 27. In the last text, St. Paul clearly distinguishes between voluntary fasting and involuntary hunger.

[2] *The First Age of the Church*, vol. ii. p. 227.

"Fasting," says Bishop Jeremy Taylor, "is commanded by the Church to this end; that the spirit might be clearer and more angelical, when it is quitted in some proportions from the loads of flesh."—*Holy Living*, ch. iv. sect. v.

[3] See 1 Cor. ix. 27.

[4] Jer. xii. 5.

Fasting may be practised not only as an act of discipline, but also as an act of penitence: that is to say, persons may thus afflict themselves as an expression of sorrow for sin. Of this use of fasting we find many instances recorded in Holy Scripture.[1] To the exercise of fasting in order to prayer, we have already alluded.

"Fasting," says Tertullian, "is a work of reverence towards God."[2] "He that undertakes to enumerate the benefits of fasting, may in the next page also reckon all the benefits of physic: for fasting is not to be commended as a duty, but as an instrument; and in that sense no man can reprove it, or undervalue it, but he that knows neither spiritual arts, nor spiritual necessities. But by the doctors of the Church it is called the nourishment of prayer, the restraint of lust, the wings of the soul, the diet of angels, the instrument of humility and self-denial, the purification of the spirit."[3]

> Lord, instruct us to improve our fast
> By starving sin, and taking such repast
> As may our faults control:
> That every man may revel at his door,
> Not in his parlour; banqueting the poor,
> And among those his soul.
>
> George Herbert, *Lent.*

[1] See Hutchings, *The Mystery of the Temptation*, pp. 42, ff.
[2] *de Jejun.* c. 7.
[3] *Holy Living*, ch. iv. sect. v.

iv.

The Church is faithful to the teaching of Holy Scripture in urging her children to fast. In the Book of Common Prayer she give us the following 'Table of the Vigils, Fasts, and Days of Abstinence, to be observed in the year.'

The Evens or Vigils before

The Nativity of our Lord.
The Purification of the Blessed Virgin *Mary*.
The Annunciation of the Blessed Virgin.
Easter-Day.
Ascension-Day.
Pentecost.
St. Matthias.
St. John Baptist.
St. Peter.
St. James.
St. Bartholomew.
St. Matthew.
St. Simon and *St. Jude*.
St. Andrew.
St. Thomas.
All Saints.

Note, that if any of these Feast-Days fall upon a *Monday*, then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

Days of Fasting, or Abstinence.

I. The Forty Days of Lent.

II. The Ember-Days at the Four Seasons being the *Wednesday*, *Friday*, and *Saturday* after ..... { The 1st *Sunday* in Lent. The Feast of *Pentecost*. *September* 14, and *December* 13.

III. The Three *Rogation-Days*, being the *Monday*, *Tuesday*, and *Wednesday*, before *Holy Thursday*, or the *Ascension* of our Lord.

IV. All the *Fridays* in the Year, except *Christmas-Day*.

It is the duty of the clergy to give public notice in church, week by week, of the days of fasting;[1] and it is the duty of clergy and laity alike, to make some honest attempt to observe these days, in the way of self-denial.

The practice of going to dinner-parties, balls, theatres, or other places of amusement, on Fridays, during Lent, or on any other fasting-days, is a clear breach of the Church's rule, as laid down in the Book of Common Prayer: and every consistent churchman is morally bound to discourage and set his face against the habit. Persons who in this matter deliberately

[1] "Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed."—*Holy Communion Service*, Rubric following the Nicene Creed.

transgress, refusing to "hear the Church,"[1] thereby abandon their churchmanship. In this, as in every other matter of religion, it is clearly wrong to set private judgment or prevailing custom against the authority of the Church. As Hooker puts it, "men's private fancies must give place to the higher judgment of that Church, which is in authority a mother over them."[2]

> The Scriptures bid us fast; the Church says, *now*.
> Give to thy mother what thou wouldst allow
> To every corporation.
>
> George Herbert, *Lent.*

v.

A practical method of fulfilling some part of the duty of fasting, concerns our preparation for the reception of the Sacrament of the Body and Blood of Christ.

"The Jews," says Bishop Jeremy Taylor, "ate nothing upon the Sabbath-days till their great offices were performed, that is, about the sixth hour: and St. Peter used it as an argument that the apostles in Pentecost were not drunk; because it was but the third hour of the day (Acts ii. 15); of such a day in which it was not lawful to eat or drink till the sixth hour: and the Jews were offended at the disciples for plucking the ears of corn on the

[1] St. Matt. xviii. 17.
[2] *Eccles. Pol.* Bk. I. ch. xvi. 8. See also Ibid. Bk. V. ch. lxxi. 7.

Sabbath (St. Matt. xii. 1) early in the morning, because it was before the time in which, by their customs, they esteemed it lawful to break their fast. In imitation of this custom, and in prosecution of the reason of it, the Christian Church hath religiously observed fasting before the Holy Communion." [1] But upon this subject, more will be said later in this work.[2]

[1] *Holy Living*, ch. iv. sect. v.
[2] See pp. 230, ff.

Note on mortification.

The following extract, from the writings of Dean Jackson, dealing with the subject of mortification, is worthy of attention.

"Albeit the lusts of the flesh are simply evil; yet the affections wherein they are always seated are in their nature neither simply good nor simply evil. They become good or evil, or at leastwise more or less evil, according to the several marks at which they aim. True it is, that the fountain of our affections is so tainted by original corruption, that no affections or desires, as they issue from the heart of the natural collapsed man, are pure or free from stain or sin; yet they become more or less filthy or criminous according to the course or current which they take. The fountain of the first man's affections was clear and pure; yet were his desires polluted by the vent or issue which they took; as a stream or rivulet, which takes its original from a pure rock, doth instantly lose its original purity by falling into a muddy channel. On the contrary, the water which springeth out of a moss or quag, becomes purer and clearer by taking its course through a rock or gravel. It being granted then that the very fountain of our affections or desires is polluted and unclean, the mortification whereof we speak is then truly wrought, when the natural affections, wherein the lusts of the flesh are seated, are recovered or diverted from the course of the flesh, and won into the conduit of the spirit. The flesh, or deeds of the body, must be mortified; but

this mortification must be wrought, not by mortifying or destroying, but first by purifying, then by quickening or reviving the natural affection, wherewith the lusts of the flesh do mingle, as mire or filth doth with water which falls into it.

"Lasciviousness is reckoned by St. Paul amongst the works of the flesh: and Mary Magdalene had this member of the old man truly mortified in her, without enfeebling or benumbing the affection of love itself, which was as strong in her as ever it had been, but set upon its right mark, and employed in the service of the Spirit.

"Amongst other deeds of the body, amongst all the lusts of the flesh, pride or ambition is the most dangerous, and must be mortified by the spirit. But wherein doth the true mortification of it consist? Not in negatives; not in an absolute disesteem of all honour, or disclaiming of all desire of praise or reputation. For this may stand with stoical stupidity, or cynical sloth, or nasty proud contempt of the world; which kind of temper hath least affinity with that mortification which becomes a Christian; for this requires that the affection itself remain entire for the service of the Spirit (Rom. vi. 19). The affection out of which pride or ambition groweth is a desire of praise or honour. And the best method for the mortification of this desire, is by raising the esteem or price of that honour which cometh from God. This desire must have the predominant sway in our heart, before we can be true believers. So our Saviour teacheth us (St. John v. 44), 'How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?'

"Another most dangerous work of the flesh is covetousness. The mortification of this work or member of the old man, doth not consist in a retchless temper, or neglective content in living from hand to mouth, without any provident care for times future. The desire of riches is not a sin, but a natural affection, which must not be mortified, that is, not destroyed, but revived and quickened. Wherein then doth covetousness consist? Not simply in the desire of riches, but in the excessive desire of such riches as perish. The desire of riches is not to be quelled, but to be diverted from its muddy channel by the spirit of mortification. This Spirit of life doth draw or conduct our desires that way which the Lord of life commands them to take; that is, to seek after riches, but after riches of another kind: 'Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven' (St. Matt. vi. 19, 20).

"Drunkenness is a work of the flesh, which must be mortified. The affection whence this loathsome stream doth spring is a desire of mirth or pleasure; for no man directly desires to be drunk. All men naturally desire to be merry, as having an internal spring of delight in themselves, which naturally desires an issue or vent, otherwise the soul and spirit become sodden in melancholy. Hence it is, that many men's affections, detesting this melancholy humour, be drenched in this filthy sink or puddle of drunkenness. The true mortification of this monster is not to be sought by quelling or weakening the affection whence it springs, but rather by giving it another issue or vent. Thus much is implied in our apostle's advice (Eph. v. 18, 19): 'Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.' Our apostle here supposeth, that the Spirit of God, which alone worketh the mortification of this sin, and other lusts of the flesh, is not a dull spirit of melancholy.

"Thus, it is plain how this cure must be wrought by contraries, and yet *per simile*, by the like too. The lusts of the flesh must be mortified by the Spirit, and yet these are contraries. But if we descend into particulars; ambition, or desire of honour, must be mortified by desire of honour: covetousness, which is a desire of riches, must be mortified by the desire of riches: drunkenness, which is a desire of mirth, must be mortified by a desire of mirth: immoderate carnal love must be mortified by excessive love of Christ and of things spiritual.

"To conclude, then; the Spirit of God doth first purify the fountain of our desires, that is, the spirit or conscience of man. The spirit of man being thus quickened and purified, doth, by direction and assistance of the same Spirit of God, divert the current of his desires, and give a new vent or issue to his affections."—Thomas Jackson, D.D., *Works*, Vol. IX. bk. x. ch. 35. Oxford, 1844.

CHAPTER VII.

THE HOLY EUCHARIST. I.

THERE is a dignity attaching to the Sacrament of the Body and Blood of Christ, which surpasses that belonging to any other ordinance of the Christian religion. This is the case from the nature of the mystery, and from the fact that Jesus Christ not only instituted the Holy Eucharist, but presided in visible presence at its first celebration. Whilst it is true that He instituted the Sacrament of Holy Baptism, yet it is recorded that He never Himself baptized.[1] The first celebrant of the Blessed Sacrament was Jesus Christ. In bequeathing to His Church "the hereditary Gift of His New Testament,"[2] He personally inaugurated the long line of the Church's celebrations of the Holy Mysteries.

i.

The teaching of our Lord on the subject of the Holy Eucharist is both full and

[1] See St. John iv. 1, 2.

[2] This expression is attributed to St. Gaudentius, in the fourth century.

decisive. Not only did He give a long and careful instruction concerning the true significance of the Holy Eucharist, as recorded in the sixth chapter of St. John's Gospel, and later command His apostles and their successors in the ministry to continue to celebrate the Great Service until His return at the end of the world; but, further, to mark the special importance of this Great Act, He vouchsafed to St. Paul, who was not present at the first celebration, a revelation of what then occurred. "For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come."[1]

For the first eight hundred years of the Church's history, her interpretation of our Lord's action and words was singularly uniform and consistent.[2] Whilst disputes had arisen upon almost every other point of Chris-

[1] 1 Cor. xi. 23, ff.

[2] See Archbishop Trench's *Medieval Church History*, Lect. xiii. The Eucharistic Controversies of the Middle Ages.

tian teaching, the doctrine of the Holy Eucharist seems to have been universally accepted without hesitation or discussion. Broadly speaking, that interpretation is as follows:

In instituting the Holy Sacrament of His Body and Blood, our Lord had a double object in view — First, of providing His followers with a supreme and central act of Christian worship, in which a continual representation and remembrance of His death might be made by the whole Church before the eternal Father: and Secondly, of imparting Himself in a heavenly and spiritual manner, under the forms of bread and wine, to individual Christians, as the food of their souls and the germ of the immortality of their bodies. Thus, in the Church on earth, the Eucharist is the perpetuation and fulfilment of that great work which Jesus Christ commenced in His Incarnation, and which He now continues, as our great High Priest, before the Face of God in heaven. "The Eucharist," says Bishop Andrewes, "ever was, and by us is considered both as a Sacrament and as a Sacrifice."[1]

The following quotation from Dr. Döllinger's *First Age of the Church*, gives such an admirable account of the divine purpose of the institution of the Holy Eucharist, that the author ventures to give it in full.

[1] *Answer to Cardinal Perron.*

"When Jesus Christ blessed the bread and wine, His eye was fixed on His approaching death upon the cross on the morrow, and on the whole course of earthly time, and the development of the human race. His priesthood, which He began with His assumption of human nature, was not to terminate and be laid aside, with one act of sacrifice once offered; He meant to exercise it continually in the world above before the Father, and here below through human representatives, who, under the veil of bread and wine, were to offer Himself, His glorified Body, His spiritualized Blood, and with Him those who fed upon Him, as the uninterrupted offering of the Church constantly realizing itself yet ever one and the same.

"What He was in no position to testify to the world on the following day, when the soldiers laid their rude hands upon Him and bound Him—that His death was really an offering, a free-will surrender of Himself—that He testified now: 'What I give you to eat is my Body which is broken for you, what ye drink is my Blood which I shed for you.' Thus were the altars of His Church for the future to be one with the cross, the same Body, the same sacrifice here as there, one great and single offering, not repeated, but extended in time to be co-extensive with the duration of His Church; this was the one oblation truly worthy of the Divine Majesty, and the

solemn worship of the new covenant, which would not be less, but far more real, in His Church than that preparatory and typical system of sacrifices and ceremonies, administered hitherto by the sons of Aaron.

"So did He attain in the simplest manner the double object of giving to His Church a continual sacrifice and a centre-point of common worship, and at the same time of giving to believers a food which would convey to the whole man, body and soul, the benediction and the sanctifying power of His own humanity, and plant in them the germs of future immortality. . . . Thus the Eucharist was the fulfilment of what He had begun in the Incarnation, and thus He provided for the incorporation of His Church in all future generations, so that it might continually be able to appear before God as an acceptable sacrifice, being inseparably united to Himself." [1]

ii.

The Holy Eucharist being, as it undoubtedly is, the one and only Christian Service of divine appointment, no one can claim to be considered a genuine Christian who fails to take part in its celebration with some degree of regularity, as an important act of Christian worship. As Dr. Liddon points out, "A Christian of the first or second century

[1] Vol. i. pp. 60, 61.

would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted."[1] Bishop Beveridge says, "We find the holy apostles, who perfectly understood our Lord's mind, administering and receiving this Holy Sacrament whensoever they met together upon a religious account; yea, so as that it seems to have been the principal end of their meeting, especially upon the Lord's Day: for it is written, that 'upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow' (Acts xx. 7). From whence we may observe, that they received this sacrament at least every first day of the week, which is the Lord's Day; and that the main end of their meeting upon that day, was not to hear sermons, but to break bread; only the apostle, being to depart on the morrow, took that occasion of preaching to them. And the same custom obtained, not only in the apostles' times, but for many ages after; so that the primitive Christians looked upon this sacrament as the chief part of their public devotions; insomuch that they never held any religious assemblies, without the celebration of it."[2] The modern custom of making attendance at Matins or Evensong a substitute for participation in the Divine Service instituted

[1] Easter Sermons, vol. ii. serm. xxiv. *The Lord's Day*, p. 96.
[2] *Works*. vol. vi. serm. cxxx. p. 23. ed. Oxford, 1845.

by Jesus Christ, is surely a most grievous departure from the teaching of the New Testament, and the practice of the primitive Church.[1]

Weekly reception of the Holy Communion, at the least, was without doubt the normal custom of the first Christians, a custom which obviously carried with it regular attendance at the offering of the Eucharistic Sacrifice. And until our people are sufficiently devout and in earnest to receive the Holy Communion every Lord's Day and great festival, the next best thing is, that they should remain in church during the celebration of the Divine Service, and take part, so far as they can, in the offering of the Christian Sacrifice. Of two evils, it is wise to choose the lesser: and it seems certainly more in accord with reverence for our Lord's institution to avail oneself of even a part of the Christian privilege, than to neglect the Divine Service on the Lord's Day altogether. In saying this, it is needful to add, that to be frequently present at the celebration of the Holy Eucharist, and rarely to communicate, is very far removed from the true Christian ideal as proposed by

1 "Matins and Evensong, prayer-meeting and Bible-class, are all good ways of approaching God in common, but there is only one form of common worship which sanctifies Sunday and festival according to Christ's intention and the custom of the Church from its very beginnings, and that is the Holy Eucharist, the specially Christian sacrifice, the worship in spirit and in truth."—Gore, *The Creed of the Christian*, p. 85.

the Church. The offering of the Eucharistic Sacrifice, and the reception of the Body and Blood of Christ, in reality form one whole. It is impossible effectually to plead the Sacrifice of Christ before God, unless we are in full communion with Him as members with their Head. It is only as being in Christ that we can offer Christ. The Christian's baptismal incorporation into Christ is secured and cemented by the constant participation of His Body and Blood in Holy Communion.[1]

The structure of the Anglican Communion Service gives, and gives rightly, considerable prominence to the idea of communion, as the primary purpose of our Lord's institution; but it nowhere directs the withdrawal of persons who do not desire at every celebration to receive the Holy Communion. And it is difficult to believe that the presence at the celebration of the Holy Eucharist of devout Christians of every age, who for good reasons do not desire to communicate, for the purpose of worship and intercession, can be displeasing to our Lord.[2] When Harding the Jesuit, in

[1] See the author's *Expositions of Catholic Doctrine*, pt. iii. ch. iii. The Sacrifice of the Church.

[2] In reading Professor Milligan's *The Ascension and Heavenly Priesthood of our Lord*, I was much interested in the following note, Lect. vi. p. 304 :—"Our children in Scotland remain in church during the celebration of the Supper, because they are not strangers. Those also are not strangers who, though they may not communicate on the special occasion, do communicate on other occasions or at other hours."—Author.

controversy with Bishop Jewel, accused the latter of teaching that "all the people ought to receive, or be driven out of church," the bishop replied, "O Mr. Harding, how long will you thus wilfully pervert the ways of the Lord? You know that this is neither the doctrine nor the practice of our Church."[1] Jewel's testimony on this point should carry considerable weight with English churchpeople, as he was a most determined upholder of the principles of the Reformation against the attacks of the Roman party.

iii.

As "the continual remembrance of the sacrifice of the death of Christ,"[2] the Eucharistic Sacrifice may be offered for the following ends:

1.—For the worship of Almighty God, as the earthly counterpart of the heavenly worship.

2.—In thanksgiving for mercies vouchsafed, and specially for the benefits of our Lord's Incarnation and Passion.

3.—For the pardon of sin, as pleading the one, "full, perfect, and sufficient sacrifice, oblation, and satisfaction" offered upon the cross "for the sins of the whole world."[3]

[1] *Jewel's Works*, p. 186. Parker Soc. ed. Jewel wrote this A.D. 1564.

[2] *Catechism.* [3] *Prayer of Consecration.*

4.—For obtaining all necessary graces and blessings for the whole Church, both on earth and in paradise.

It is to be carefully remembered that the Eucharistic Sacrifice is the offering of the whole Church, as a priestly body, and not that of the ministerial priesthood only. Whilst those only who have received the ministerial priesthood are capable of consecrating and offering at the Christian altar, yet they do this, not instead of the laity, but as their representatives. In the words, "If thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks,[1] seeing he knowest not what thou sayest?",[2] St. Paul draws attention to this truth. The Amen at the conclusion of the Prayer of Consecration should be said audibly by every Christian present at the celebration, as a practical recognition of the fact that all Christians are of the priestly order, and have their share in the great Offering of the Church. Every earnest Christian should make a point of fulfilling his priestly vocation by being present at the celebration of the Holy Mysteries on each Lord's Day and great festival of the Church.

iv.

The practice of reserving the Blessed Sacrament in the churches for administration to the

[1] lit. 'Eucharist.' [2] 1 Cor. xiv. 16.

sick and dying is a venerable custom, which dates from the earliest times. And this privilege was extended, in times of persecution, to private reservation in the houses of Christians. Abundant historical proof of these statements is forthcoming.[1] As a matter of practical expediency, the restoration of reservation for the communion of the sick and dying, under the sanction of our bishops, is greatly to be desired in our own day.[2] Such an usage would prove of the utmost comfort to sick or dying persons, and would relieve the clergy from the strain of celebrating the Holy Mysteries in unsuitable places, and at inconvenient hours of the day. Such a custom would also serve to minimize the danger of contracting disease, in ministering to infectious cases.

The practice of perpetual reservation of the consecrated Elements in churches for the purpose of adoration, and the devotional services connected therewith, which now hold so prominent a place in the worship of the Roman Church, stand on an entirely different footing from the reservation for communion of which we have spoken. Our Lord, as has

[1] See Justin Martyr, Apol. i. 67; Eusebius, *Hist. Eccles.* vi. 44; Tertullian, *ad Uxorem*, lib. ii. c. 5, p. 190, Rigault; Cyprian, *de Lapsis*, p. 132, Fell's ed. 1682; Bright, *Early English Church Hist.* ch. xi. p. 353, and note.

[2] In the Communion Service of the Scottish Church, the priest is authorized, at the conclusion of the celebration, to carry the Blessed Sacrament from the church to the houses of the sick. The rubric runs thus: "According to a

been said, ordained the Holy Eucharist to be the food of the soul, and that we might plead the merits of His sacrifice before God. He does not appear to have given us the Eucharist, in order to dwell amongst us by a permanent external Presence as during His life on earth, and to be the visible object of our adoration. Adoration is a natural result of His sacramental Presence, but not the revealed purpose of Its bestowal. Neither can it be claimed that reservation for adoration is a 'laudable practice of the whole Catholic Church of Christ.' It cannot be justified on the ground either of primitive tradition or catholic observance. No trace can be found in the early records of the Church, either in the East or West, of any adoration of the sacramental Presence apart from the Eucharistic Service.[1] Benediction, the now popular evening service of the Roman Church, is quite modern.[2] And, once more, reservation for adoration, being

venerable custom of the Church of Scotland, the priest may reserve so much of the consecrated Gifts as may be required for the communion of the sick, and others who could not be present at the celebration in church."

[1] It seems that, in the Eastern Church, reservation is only practised for the purpose of communion, and that any formal adoration of the reserved Sacrament is quite unknown.

[2] "'The custom of Benediction,' says the learned Thiers, in a treatise on the exposition of the Blessed Sacrament, published in 1673, 'appears to me somewhat novel, for I have found no Ritual or Ceremonial older than about a hundred years which mentions it.'"—Addis and Arnold, *Catholic Dictionary*, sub 'Benediction of the Blessed Sacrament,' p. 84.

thus neither scriptural nor catholic, is liable to a further grave objection—it tends to localize, and even materialize, our Lord's ineffable Presence in the Holy Sacrament, which, whilst most real and true, is yet altogether supra-local and spiritual;[1] and, in so doing, obscures the most precious truth that, by His Holy Spirit, our Lord is everywhere and always with us in His Church, even to the end of the days.

[1] See Notes, pp. 225; 237, 238.

NOTE ON THE EUCHARISTIC SACRIFICE.

"The sacrifice of Jesus Christ upon the altar of the cross, because it was perfect, could be but one, and that once: but because the needs of the world should last as long as the world itself, it was necessary that there should be a perpetual ministry established, whereby this one sufficient sacrifice should be made eternally effectual to the several new-arising needs of all the world who should desire it, or in any sense be capable of it.

"To this end Christ was 'made a priest for ever' (Heb. vii. 17, 28): He was initiated or consecrated on the cross, and there began His priesthood, which was to last till His coming to judgment. It began on earth, but was to last and be officiated in heaven, where He sits perpetually representing and exhibiting to the Father that great effective sacrifice, which He offered on the cross, to eternal and never-failing purposes.

"As Christ is pleased to represent to His Father that great sacrifice as a means of atonement and expiation for all mankind, and with special purposes and intendment for all the elect, all that serve Him in holiness; so He hath appointed that the same ministry shall be done upon earth too, in our manner, and according to our proportion; and therefore He hath constituted and separated an order of men, who, by 'shewing forth the Lord's death' (1 Cor. xi. 26) by sacramental representation, may pray unto God after

the same manner that our Lord and High Priest does, that is, offer to God and represent in this solemn prayer and sacrament, Christ as already offered; so sending up a gracious instrument whereby our prayers may for His sake, and in the same manner of intercession, be offered up to God in our behalf, and for all them for whom we pray, to all those purposes for which Christ died.

"As the ministers of the sacrament do in a sacramental manner present to God the sacrifice of the cross, by being imitators of Christ's intercession; so the people are sacrificers too in their manner: for besides that by saying *Amen*, they join in the act of him that ministers, and make it also to be their own; so when they eat and drink the consecrated and blessed Elements worthily, they receive Christ within them, and therefore may also offer Him to God, while in their sacrifice of obedience and thanksgiving they present themselves to God with Christ whom they have spiritually received, that is, themselves with that which will make them gracious and acceptable. The offering their bodies and souls and services to God in Him, and by Him, and with Him, who is His Father's 'well-beloved, and in whom He is well pleased' (St. Matt. iii. 16, 17), cannot but be accepted to all the purposes of blessing, grace, and glory."—Bp. Jeremy Taylor, *Holy Living*, ch. iv. sect. x. of Preparation to the Holy Sacrament.

The teaching of the English Church, on the subject of the Eucharistic Sacrifice, has recently been stated by the present Archbishops of Canterbury and York, in the 'Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII. on English Ordinations,' published by Longmans, Green, and Co. 1897.

"We make provision with the greatest reverence for the consecration of the Holy Eucharist, and commit it only to properly ordained priests, and to no other ministers of the Church. Further, we truly teach the doctrine of Eucharistic Sacrifice, and do not believe it to be a 'nude commemoration of the Sacrifice of the cross,' an opinion which seems to be attributed to us. But we think it sufficient in the Liturgy which we use in celebrating the Holy Eucharist—while lifting up our hearts to the Lord, and when now consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ—to signify the sacrifice which is offered, at that point of the service in such terms as these. We continue a perpetual memory of the precious death of Christ, who is our Advocate with the Father and the propitiation for our sins, according

to His precept, until His coming again. For, first, we offer the sacrifice of praise and thanksgiving; then, next, we plead and represent before the Father the Sacrifice of the cross, and by it we confidently entreat remission of sins, and all other benefits of the Lord's Passion for all the whole Church; and, lastly, we offer the sacrifice of ourselves to the Creator of all things, which we have already signified by the oblation of His creatures. This whole action, in which the people has necessarily to take its part with the priest, we are accustomed to call the Eucharistic Sacrifice."

Note on the reservation of the blessed sacrament.

Upon the subject of reservation for other purposes than the communion of the sick or dying, a well known author, in a private letter, wrote as follows: "Our Lord said, 'It is expedient for you that I go away, for if I go not away the Comforter will not come unto you.' I am sure that, however natural it may be to desire to have the reserved Sacrament, the desire for it does, and must, stand in the way of profiting by the presence of the Comforter. Christ is no nearer to us because of that sacramental Presence. He cannot be nearer, for we are one with Him and He with us, and the Throne of God is nearer to us than any monstrance can make it—and His Presence in the Sacrament is supra-local; and therefore Christ does not come nearer to us by that manifestation in space. He is present as our Food, and as our Oblation—but His Personal action is that of a Priest towards God—and it is by His Holy Spirit that He acts towards us. Any action of the Second Person which was not through the Third, would be inconsistent with His glorification, and therefore of no value to us. The two Persons cannot be collateral agents. This would be inconsistent with their relation in the Eternal Trinity.

"I am afraid that people do not at all realize the co-equal consubstantial personal Godhead of the Holy Ghost. If they did, they would not wish to bring Christ down from above. It is very much like the Israelites thinking that they could take the ark of God into the battlefield. They removed it from the place where it would have been their strength, if they were faithful to it."

CHAPTER VIII.

THE HOLY EUCHARIST. II.

"THE Holy Sacrament," says Bishop Jeremy Taylor, "is the sum of the greatest mystery of our religion."[1] The reception of the Holy Communion is the highest act of personal religion: it is, in the words of St. Francis de Sales, "the Sun of spiritual exercises."[2] In going to Communion, we are not so much going to take part in a service of the Church, but rather to meet and to receive our Blessed Lord. "The cup of blessing which we bless, is it not a communion of (or 'participation in,' *marg.*) the Blood of Christ? The bread which we break, is it not a communion of (or 'participation in,' *marg.*) the Body of Christ?"[3] This being so, preparation for Communion demands a large measure of earnest religious effort on the part of every communicant.

i.

"Let a man prove himself, and so let him eat of the bread, and drink of the cup. For

[1] *Holy Living*, ch. iv. sect. x.
[2] *The Devout Life*, pt. ii. ch. xiv.
[3] 1 Cor. x. 16.

he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body."[1] The 'proving of himself,' to which St. Paul refers, as a necessary condition of receiving the body and blood of the Lord 'worthily,' has regard to the moral fitness of the communicant. This moral fitness to receive Christ is described by the Church as follows:

"What is required of them who come to the Lord's Supper?

"To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men."[2]

With this answer may be compared the words of the Exhortation in the Service for Holy Communion:

"Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those Holy Mysteries."

The Church's requirements of those who would approach the Holy Communion worthily are clear and definite—repentance, faith, and charity. "And verily, these three things,"

[1] 1 Cor. xi. 28, 29. [2] *Catechism.*

says Bishop Beveridge, "are absolutely necessary to the qualifying us for the worthy receiving of Christ's Body and Blood." [1]

In cases where persons, on account of sins committed, are unable to approach the Holy Communion with a quiet conscience, the English Church recommends the use of sacramental confession before a priest. Her directions are—"And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief; that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." [2]

ii.

The Holy Communion being to the soul what food is to the body, it follows that It should be received with regularity; that is to say, according to a well considered rule. The English Church speaks of three times a year

[1] *Works*, vol. vi. serm. cxxx. p. 28.
[2] First Exhortation, *Holy Communion Service.*

as the minimum of reception. The rubric at the end of the Communion Service runs, "And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one." But such rare reception cannot be deemed satisfactory in the case of Christians who are in earnest about religion. The rule of the first Christians was, as we have said, to receive once a week at least, and this is the Church's ideal standard for her devout members. "The practice of receiving the Holy Communion every day," says St. Augustine, "I neither praise nor blame; but to communicate every Sunday, I persuade and exhort every one, provided his soul be without any affection to sin."[1] Bishop Beveridge speaks of weekly reception of the Holy Communion as the custom in England, for some time after the Reformation.[2]

For the newly confirmed, reception at least once a month and at the great festivals, with attendance at the celebration on all other Sundays, is recommended. Reception will naturally become more frequent, as the soul progresses in the spiritual life. It cannot be said too strongly, that a few communions well prepared for, are more profitable than many for which a careless preparation has been made. In making a rule as to the frequency of reception, it is well to consult the clergy,

[1] qu. St. Francis de Sales, *The Devout Life*, pt. ii. ch. xix.
[2] See *Works*, vol. vi. serm. cxxx. p. 24.

as the proper persons to advise in such an important matter.

iii.

Upon the carefulness and earnestness of preparation, the blessings of reception of the Holy Communion largely depend. The best preparation is undoubtedly a holy and consistent life; but, to use the words of Bishop Jeremy Taylor, "When we have this general and indispensably-necessary preparation, we are to make our souls more adorned and trimmed up with circumstances of pious actions and special devotions, setting apart some portion of our time immediately before the day of solemnity."[1]

For those who communicate once a month, it is a good rule to make the week previous to the day of reception a time of preparation, by the addition of some prayer to the usual daily devotions, making a special examination of conscience and confession of sin on the Friday or Saturday.

For those who communicate every week, the three days previous to the day of reception may be similarly used.

iv.

We are taught by our Lord and His Church, that the reception of the Sacrament of His

[1] *Holy Living*, ch. iv. sect. x.

Body and Blood has distinct effects, not only upon the soul, but also upon the body of the communicant.[1] It is therefore fitting that the body should be duly prepared and hallowed for reception of the Holy Mysteries. The preparation of the body consists in refraining from secular pleasures and fleshly delights, and also in abstaining from all food and drink before reception. As St. Augustine says, "It has seemed good to the Holy Ghost, that in honour of so great a sacrament, the Body of the Lord should enter the mouth of a Christian before other food: and it is for this reason that the custom referred to is observed throughout the world."[2]

The following passages from divines of acknowledged reputation may be quoted, to show that it was the intention of the English Church that this practice should be continued after the Reformation.

Bishop Sparrow, in his *Rationale upon the Book of Common Prayer*, first published A.D. 1657, says, "This Sacrament should be received fasting. And so was the practice of the universal Church, says St. Augustine, which is authority enough in things of this nature, namely, circumstances of time, etc., to satisfy any that do not love contention. Yet it will not be amiss in a word to show the reasonable-

[1] See St. John vi. 54; 1 Cor. xi. 29, 30; also The Prayer of Humble Access in *The Communion Service.*

[2] *First Letter to Jannarius*, Ep. liv. 6.

ness of this Catholic usage. And the first reason may be this; because our minds are clearest, our devotion quickest, and so we fittest to perform this most high service, when we are in our virgin spittle, as Tertullian expresses it. A second is this; it is for the honour of so high a sacrament, that the precious Body of Christ should first enter into the Christian's mouth before any other meat."[1] Bishop Sparrow was one of the Church commissioners at the Savoy Conference A.D. 1661, at which the Prayer Book took its present shape; and he may therefore be fairly considered as a representative of the English theologians of that time.

Bishop Jeremy Taylor, who died A.D. 1667, five years after the final revision of the Prayer Book, speaks in similar language in his *Holy Living*, a manual which has always taken a high place in the devotional literature of the English Church. He says, "Let us receive the consecrated Elements with all devotion and humility of body and spirit; and do this honour to It, that It be the first food we eat, and the first beverage we drink that day, unless it be in case of sickness, or other great necessity."[2]

[1] *Of the Communion*, pp. 218, 219. The above quotation is made from the edition which was published A.D. 1684, the last which appeared in the bishop's lifetime.

[2] *Holy Living*, ch. iv. sect. x. See also the same author's *The Worthy Communicant*, ch. vii. sect. i. Works, vol. xv.—"It is the custom of the Church of great antiquity, and

The English Church holds the custom of fasting reception of the Holy Sacrament to be binding, not for anything she herself has said, but because, as part of the Catholic Church, she inherits the obligations of a practice which has universal tradition on its side.

v.

Much of the blessing of reception of the Holy Communion may be lost for lack of adequate thanksgiving. Christians are not to imitate the conduct of beggars, who, after getting what they importunately ask for, go away without thanking their benefactors. It is well to make the most important part of thanksgiving after Communion before leaving church, whilst the priest is occupied at the altar in cleansing the sacred vessels. And this thanksgiving may well be kept up by the

proportionable regard, that every Christian that is in health should receive the Blessed Sacrament fasting." Bp. Taylor again refers to the subject in *The Rule of Conscience*, Bk. III. ch iv. rule 15—"It is a Catholic custom, that they who receive the Holy Communion should receive It fasting. This is not a duty commanded by God (i.e., a matter of divine law): but unless it be necessary to eat, he that despises this custom gives nothing but the testimony of an evil mind." It will be seen that Bp. Taylor permits a relaxation of the custom of fasting reception in cases of urgent necessity.

The author has discussed this important subject at greater length in *The Catholic Religion*, pp. 278, ff. Readers who desire a fuller and more learned examination of the subject, are referred to Puller's *Concerning the Fast before Communion*. (Masters, 78, New Bond St., one shilling).

See Note at the conclusion of this chapter, p. 238, ff.

addition of some prayer to the usual daily devotions—in the case of monthly communicants for a week, in the case of weekly communicants for three days, after reception.

As a practical aid to making a good Communion, it is wise to refrain from unnecessary conversation on the way to church, and during the walk home.

vi.

He who is about to communicate with Christ ought to prepare himself with great diligence.

Chapter xii. Fourth Book, *of the Imitation of Christ*, concerning The Communion.

I am the lover of purity and the giver of all sanctity.

I seek a pure heart, and there is the place of my rest.

Make ready for me a large upper room furnished, and I will keep the passover at thy house with my disciples.

If thou wilt have me come unto thee, and remain with thee, purge out the old leaven, and make clean the habitation of thy heart.

Shut out the whole world, and all the throng of sins: sit thou as it were a sparrow alone upon the house-top, and think over thy transgressions in the bitterness of thy soul.

For every one that loveth will prepare the best and fairest place for his beloved; for herein is known the affection of him that entertaineth his beloved.

Know thou notwithstanding, that the merit of no action of thine is able to make this preparation sufficient, although thou shouldst prepare thyself a whole year together, and have nothing else in thy mind.

But it is out of my mere grace and favour that thou art permitted to come to my table. As if a beggar were invited to a rich man's dinner, and he hath no other return to make to him for his benefits, but to humble himself and give him thanks.

Do what lieth in thee, and do it diligently; not for custom, not for necessity; but with fear and reverence and affection receive the Body and Blood of thy beloved Saviour, when He vouchsafeth to come unto thee.

I am He that have called thee, I have commanded it to be done, I will supply what is wanting in thee; come thou and receive me.

When I bestow on thee the grace of devotion, give thanks to thy God; not because thou art worthy, but because I have had mercy on thee.

If thou have it not, but rather dost feel thyself dry: be instant in prayer, sigh and knock, and give not over until thou have received some crumb or drop of saving grace.

Thou hast need of me, I have no need of thee.

Neither comest thou to sanctify me, but I come to sanctify and make thee holy.

Thou comest that thou mayest be sanctified by me, and united unto me, that thou mayest receive new grace, and be stirred up anew to amendment of life.

Neglect not this grace, but prepare thy heart with all diligence, and receive thy beloved into thy soul.

But thou oughtest not only to prepare thyself to devotion before Communion, but carefully also to preserve thyself therein, after thou hast received this sacrament.

Nor is the careful guard of thyself afterwards less required, than devout preparation before.

For a good guard afterwards is the best preparation again for the obtaining of greater grace.

For if a person gives himself up at once too much to outward consolations, he is rendered thereby greatly indisposed to devotion.

Beware of much talk, remain in some secret place, and enjoy thy God; for thou hast Him, whom all the world cannot take from thee.

I am He, to whom thou oughtest wholly to give up thyself, that so thou mayest now live the rest of thy time, not in tnyself, but in me, and be free from all anxious care.

NOTE ON THE REAL PRESENCE.

The following extracts from Newman's *Via Media*, vol. ii. pp. 228, note; 235–237, will be found of use in guarding persons from materialistic conceptions of the mystery of our Lord's Presence in the Holy Sacrament.

"Our Lord is *in loco* in heaven, not (in the same sense) in the Sacrament. He is present in the Sacrament only in substance, *substantive*, and substance does not require or imply the occupation of place. But if place is excluded from the idea of the Sacramental Presence, therefore division or distance from heaven is excluded also, for distance implies a measurable interval, and such there cannot be except between places. Moreover, if the idea of distance is excluded, therefore is the idea of motion. Our Lord then neither descends from heaven upon our altars, nor moves when carried in procession. The visible species change their position, but He does not move. He is in the Holy Eucharist after the manner of a spirit. We do not know how; we have no parallel to the 'how' in our experience. We can only say that He is present, not according to the natural manner of bodies, but *sacramentally*. His Presence is substantial, spirit-wise, sacramental; an absolute mystery, not against reason, however, but against imagination, and must be received by faith.

"A thing may be said to be present to us, which is so circumstanced as immediately to act upon us and to influence us, whether we are sensible of it or no. Perhaps then our Lord is present to us in the Sacrament in this sense, that, far as He is off us, He in it acts personally, bodily, and directly upon us, though how He does so is as simply beyond us, as the results of eyesight are inconceivable to the blind. We know but of five senses,—we know not whether human nature is capable of more; we know not whether the soul possesses any instruments of knowledge and moral advantage analagous to them; but neither have we any reason to deny that the soul may be capable of having Christ present to it by the stimulus of dormant or the development of possible energies. As sight for certain purposes annihilates space, so other unknown conditions of our being, bodily or spiritual, may practically annihilate it for other purposes. Such may be the Sacramental Presence. We kneel before the Heavenly Throne, and distance vanishes; it is as if that Throne were the Altar close to us.

"This is my first suggestion; my second is as follows:—Our Lord, not only 'did rise again from death,' as the

Article says, 'and took again His Body with flesh, bones, and all things appertaining to the perfection of man's nature,' but He rose with what St. Paul terms 'a spiritual body;' so that, now that He is in heaven, He is not subject to the laws of matter, and has no necessary relations to place, no dependence on its conditions; and, for what we know, His mode of making Himself present on earth, of coming and going, is as different from the mode natural to bodies by locomotion,—nearness being determined by intervals, and absence being synonymous with distance,—as spirit is different from matter. He may be literally present in the Holy Eucharist, yet, not having become present by a movement and a transit, He may still be continuously on God's right hand: so that, though He be present with us in deed and in truth, it may be impossible, it may be untrue, to determine that He is in or about the elements, or in the soul of the communicant. These may be serviceable modes of speech according to the occasion; but the true result of all such inquiries is no more than the assertion with which we began, that He is present in the Holy Eucharist, but not locally present. We, to whom the idea of space is a necessity, and who have no experience of spirits, are of course unequal to the conception of such an idea, and can only call a mystery that which is as transporting and elevat ing to the religious sense, as it is difficult to the intellect.

"Let it be observed that I am not proving or determining anything; I am only showing how it is that certain propositions, which at first sight seem contradictions in terms, are not so; I am but pointing out ways of reconciling them. If even there is only one way assignable, the force of any antecedent objection against the possiblity of reconciling them is removed, and there may be other ways supposable, though not assignable."

Note on fasting before communion.

That the custom of receiving the Holy Communion before partaking of other food or drink never altogether died out in England, during the laxest periods of the Church's later history, seems a well established fact. The following incidents, which might doubtless be multiplied, point decisively to this conclusion.

An aged priest, under whom the author served his first curacy, remembers a case in the county of Durham, when

some forty years ago, an invalid lady, then far advanced in years, received the Holy Communion privately one afternoon. It was discovered later, to the dismay of those who had arranged the hour of reception, that she was fasting, and that she had never dreamed of receiving otherwise. It was a custom which she had inherited from those who went before her, and she had been a communicant all her life. The invalid lady would probably have received her first Communion about the year 1810.

The following incident is recorded in a private letter to the author from a brother priest: "In 1883, I was curate of H . . . . In that year, I was visiting, and about to communicate, an old lady in my district. I spoke about her receiving the Holy Sacrament fasting, whereupon she replied that she should certainly do so. The warmth of her expression struck me at the moment, and I enquired how she came to know about the subject, and to feel so strongly about it. She replied that she well recollected the practice of her father and mother upon 'Sacrament Sunday,' when the Holy Communion was administered at mid-day: on that Sunday her parents never thought of taking any breakfast. I questioned her as to whether they did not take a cup of tea, or some light refreshment; she replied, warmly, that they would not have thought of such a thing. At the time of this conversation she was about seventy years of age: her recollection would reach well into the second decade of the nineteenth century."

A few years ago, the author received the following letter from an unknown correspondent: "Many years ago, I was working in the parish of . . . . Liverpool, under the late . . . . I had charge of a girls' guild, a member of which was about to visit her grandmother in the country. The girl came to me in great trouble, to ask advice as to what she should do about her Communions, as in the village the Blessed Sacrament was only celebrated late once a month. My advice was, that she should wait and see how things would turn out, and leave the matter in God's hands. On her return, my first question was, How did you manage about your Communion? She replied, It was all right; on Sacrament Sunday there was no breakfast for anyone: Grannie said, she had never heard of having breakfast before the Sacrament, and that her mother and her grandmother never had breakfast on Sacrament Sunday." This took place in the year 1870, carrying the tradition of fasting reception of the Holy Communion back five generations—into the last quarter of the eighteenth century.

A brother priest communicated the following incidents to the author recently: "I mentioned to you two cases of old-fashioned people communicating fasting. The first was that of my own great grandfather, who died about the year 1840. My father was brought up in his house, and has often told me that even when he received the Blessed Sacrament at mid-day, he never took any food previously. The second case I heard of was at W . . It was that of J. D., who died in 1879, aged 77 years. His daughters, who are living here, tell me that even within a few weeks of his death, he communicated at the early Service, because from his boyhood he had made a habit of communicating fasting."

As this work was going to press, a well known priest communicated the following to the author: "My mother, who died in the year 1874, and in the seventy-fifth year of her age, told me that in her early life she frequently walked to her parish church with an aged Wesleyan, who was a regular communicant. The old man often remarked to her that on 'Sacrament Sunday' he always went to church without his breakfast, for he never would take any food before he received the Lord's Body."

The following interesting letter appeared in *The Church Times*, March 5, 1897:—"The Assyrian Christians, according to Archbishop Benson, 'the poorest, the feeblest, and now the purest,' are unaware that the Blessed Sacrament ever has been received, or ever can be received, under any conceivable circumstances, otherwise than fasting. Evening Communions a little before sunset are common in Kurdistan. I have heard the murdered Bishop, Mar Gauriel, say: 'To-morrow such a village shall do qurbana at sundown; the villagers must learn to fast better than they do. The whole village, men, women, and babies, would communicate—strictly fasting—the thermometer 20 degrees below zero.

"I was present at the consecration of an Armenian church in Urmi. Mattins began at 10 a.m., and at 5 p.m. the whole of the large congregation communicated at the consecration Mass, all fasting. Assyrians and Armenians, and, may I add, English missionaries do not appear to suffer in health from fasting before Communion in a climate which, for intense cold, for scorching heat, for fever, for lack of ozone, is certainly more trying to the human constitution than that of England."—A. H. L.

CHAPTER IX.

THE DEVOTIONAL USE OF THE BIBLE. I.

This and the following chapter have been written for this work, at the author's request, by the Rev. Charles Bodington, Canon of Lichfield, and Diocesan Missioner.

THE Bible is a collection of sacred writings which the Church treats with the greatest reverence, and to which she has given the name of 'The Holy Scriptures.' The Church places the Holy Scriptures in our hands, teaches us that Almighty God has caused them to be written for our learning, and instructs us to pray that we may in such wise hear them, read, mark, learn, and inwardly digest them, that we may embrace, and ever hold fast the blessed hope of everlasting life, which is given us in our Saviour Jesus Christ.[1]

i.

(1) The Bible is not one book, but a number of books bound together in one volume. It is on this account that the Bible has been called

[1] See *Collect for the second Sunday in Advent.*

'the Divine Library.' The books which compose the Bible were written by many authors, some of whom are known, some unknown. They range over a vast period of time, and embrace many subjects, such as morals, law, history, prophecy, sacred poetry; and they contain letters addressed both to individuals, and corporate bodies or churches. Some parts of the Bible were written in the Hebrew language, some in the Greek. The Latin translation of the Bible, commonly known as 'the Vulgate,' was made by St. Jerome at the close of the fourth century. The Bible was gradually translated into English during the first half of the sixteenth century. The revision of the Authorized Version in use in our churches since the reign of James I. was commenced A.D. 1870, and completed by the translation of the Apocrypha A.D. 1895, and is known as 'the Revised Version.' From it all the quotations in this work are made.

(2) We do not treat or regard the Holy Scriptures as ordinary books. We believe that Almighty God has caused them to be written for our learning. By this we do not understand that God so miraculously dictated the Scriptures, that the writers were mere passive instruments in His hand, with no will of their own; and that, as a consequence, every particular statement on every subject mentioned in the Bible is literally the word of God, and so absolutely true. Inspiration

is a moral and spiritual, not a mechanical, guidance, which enabled the inspired writers to record all the truths which God willed to make known through their words. But they did this in their own language, and in accordance with the ideas, correct or incorrect, which prevailed at the times in which they severally lived.

St. Paul has taught us that, "every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."[1] The Church's doctrine upon the same subject is, that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."[2]

(3) The Holy Scriptures are placed in our hands by the Church of God. They are the Church's sacred books, her documentary and authoritative records of the divinely revealed truths committed to her safe keeping. The Scriptures of the Old Testament grew out of the spiritual life of the Jewish Church; and the Jews "were intrusted with the oracles of God."[3] The Scriptures of the New Testa-

[1] 2 Tim. iii. 16, 17.
[2] *Article* vi.
[3] Rom. iii. 2.

ment grew out of the spiritual life of the Christian Church, which became "a witness and a keeper of Holy Writ."[1]

By the Bible, or the Holy Scriptures, then, "we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church."[2]

ii.

How should we read the Bible? The Bible may be read in many ways.

(1) The biblical critic reads the Bible as he would read any other book. His object is to gain a literary knowledge of its contents. He searches the Holy Scriptures as a geologist examines the strata of the earth. He enters carefully into questions of the date, unity, genuineness, authenticity, and authorship, of each book; he considers the style of the writers, their object in writing, and the like. His study of the Bible is literary and scientific, and it has its legitimate uses and its advantages.

(2) The theologian or the preacher receives the Bible in its integrity from the Church. He believes that it is the office of the Church to teach faith and morals in the name, and by the authority of Jesus Christ; and that the Holy Scriptures have been given by God to

[1] *Article* xx. [2] *Article* vi.

the Church for her rule and guidance. He searches the Scriptures to make his teaching clear, he appeals to them to prove the correctness of his doctrine, and he regulates his interpretation by the sense in which the fathers of the Church have uniformly or generally understood them.

(3) The enquirer after God searches the Scriptures as the Ethiopian eunuch did, when St. Philip found him "sitting in his chariot and reading the prophet Isaiah."[1] In all ages, he needs the help of a living teacher, to interpret the true meaning of Holy Scripture, and to lead him to Jesus Christ and to His grace.

(4) The faithful churchman reads, marks, learns, and inwardly digests the Holy Scriptures, as part of the daily food of his life in Christ. For this purpose he does not come to the Holy Scriptures as a critic, a theologian, or as a teacher, but as a sheep of God's pasture, desiring to be fed with the word of the Lord, who is his Shepherd. He does not come to the Bible as an enquirer, in search of a religion; but he comes possessed of that religion which he has already received from the Church. The devout Churchman reads the Bible in the light of the faith into which he was baptized, and with the guidance of the creed which he confesses in public worship. He knows that the Bible is the Church's book,

[1] Acts viii. 27, 28.

and he desires to read it, and to understand it, in the sense in which the whole Church has always received and understood it.

(5) "For searching into the Scriptures, and true knowledge of them," says St. Athanasius, "there is need of a good life and a pure soul, and of the virtue which is according to Christ." St. Athanasius goes on to illustrate this teaching from the analogy of the human eye, which must first be cleansed for clear vision: "Thus he who wishes to understand the meaning of those who discourse of sacred things, ought first to wash and cleanse his soul by his life."[1]

iii.

Mr. Ruskin has said, "All the noblest pictures have this character: they are true or inspired ideals, seen in a moment to be ideal;" and, in another passage, that the painter's aim must be "to guide the spectator's mind to those objects most worthy of its contemplation, and to inform him of the thoughts and feelings with which these were regarded by the artist himself."[2] Now the inspired ideals of noble pictures are not ascertained by examining their surface in detail through a microscope. Such an examination might reveal something which is true about the picture, but it would not put the spectator in possession of the

[1] *de Incarn.* lvii.

[2] *Modern Painters*, III. iv. 10, 19; I. ii. 1. 1.

thoughts and feelings of the artist. The inspired ideal is grasped by viewing the picture from the artist's point of view, and it can be gained without even the knowledge of the artist's name, date, or style. The completed picture tells its own story.

In the same way, the inspired ideal of the Bible can be understood by reading it from the point of view given to us by Jesus Christ Himself. He has put into our hands the key which unlocks the deepest mysteries of Scripture, and shows them to us from the Author's point of view. He said, "Ye search the Scriptures, because ye think that in them ye have eternal life; and *these are they which bear witness of Me.*"[1] When he opened the minds of the disciples, "that they might understand the Scriptures, beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures *the things concerning Himself.*"[2] He made their hearts to burn within them "while He opened to them the Scriptures,"[3] because He made them see those things which were written in the Old Testament *concerning Himself.* Biblical criticism may make the head ache with weariness, but it does not make the heart burn with devotion; because it too often misses the point, by endeavouring to explain the picture without the aid of the inspired ideal which Christ has given us.

[1] St. John v. 39. [2] St. Luke xxiv. 27, 45.
[3] Ibid. 32.

The Bible, says Thomas à Kempis, "ought always to be read with the assistance of the same Spirit by whose agency it was written." [1]

If we read the sacred volume in this way, we shall come away from it illuminated by the light of Christ, with hearts burning with the love of God and man, and with hatred of sin, with zealous desire to do all such good works as God has prepared for us to walk in, and with longings to plant the love of the holy name of Jesus in every human breast.

Critical theories about the Bible may instruct the mind, but the Word of God, read, marked, learned, and inwardly digested by meditation, kindles the fire of love upon the altar of the human heart, with a devotion which goes not out.

[1] *The Imitation of Christ*, bk. i. ch. v.

(Subject continued in the following chapter.)

CHAPTER X.

THE DEVOTIONAL USE OF THE BIBLE. II.

"THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man." [1]

i.

God spake of old time unto the fathers in the prophets of the old covenant, "by divers portions and in divers manners." [2] Revelation was not given in its completeness once for all, and at a bound. Whilst the human race was in its childhood, God dealt with men as with children, and taught them as they were able to receive His teaching. He made known first one truth, then another, leading them on by slow degrees, until they were fitted to bear the full light of the Gospel. "The law hath been our tutor to bring us unto Christ." [3] When

[1] *Article* vii. [2] Heb. i. 1. [3] Gal. iii. 24.

we read the Old Testament, it is necessary to remember that "some things which belong to the sphere of prophecy, such as the praise of the act of Jael, the command for the extermination of the Canaanites, what are called 'the imprecatory Psalms,' were in place at one stage of the history of revelation, whereas they would not have been in place at a later stage. It was in reference to such things as these that our Lord rebuked the disciples, by telling them that they knew not what manner of spirit they were of (St. Luke ix. 55. *marg.*). The disclosure of the divine will is gradual: it is line upon line, and precept upon precept: one truth here, and another truth there, not all at once." [1]

It has been said by Professor Mozley that "God can no more force an immediate moral enlightenment upon an existing age, and antedate a high moral standard by two thousand years, than He can instantaneously impart a particular character to an individual. He has endowed man with intellectual faculties of a certain kind, which move in a certain way, and with a gradual progressive motion requiring time. He cannot impart to him a truth in such a way as contradicts that institution of the understanding, and communicate in a moment that which, by the laws of his being can be only received slowly and by degrees." [2]

[1] Sanday, *The Oracles of God*, p. 66.
[2] *Lectures on the Old Testament*, p. 244.

It is necessary, therefore, that we should interpret the Old Testament and its morality by the higher light and more perfect morality given to us by Jesus Christ.[1]

We read the history of the Old Testament and sing the Psalms, because they reveal to us the course by which God led His people like sheep, and the teaching which He gave to them age by age, until "the Word was made flesh, and dwelt among us."[2]

ii.

There is not only a literal and historical, but also a mystical sense of Holy Scripture. In our devotional reading of the Old Testament, we should seek for this mystical sense. The mystical is not contrary to the literal sense, but derived from it, by those who have eyes to perceive it. If we believe that God caused all the Holy Scriptures to be written for our learning, and that they testify of Christ, it is reasonable to look for Christ everywhere in them.

1 "In order to understand and interpret the Old Testament aright, we must begin with the New Testament; and if we meet with difficulties in the Old Testament, let us consider them with reference to Christ, and if we see Him revealed in them, we have reason to think that we have found the solution of the difficulty. . . . The New Testament is enfolded in the Old, and the Old Testament is unfolded in the New."—St. Augustine, *Ep.* 132. See Wordsworth, *Genesis*, p. v.

2 St. John i. 14.

The sacrifices of the old covenant mystically represent the sacrifice of Christ: the patriarchs and prophets are types of Christ: the psalms in many ways illustrate the life of Christ and His members. The legitimate use of mystical interpretation is to detect these resemblances, and so to use them as to strengthen the devotional life of the soul.

As examples of this mystical interpretation, given in the New Testament, we may notice that our Lord compared the lifting up of the brazen serpent in the wilderness, to the lifting up of Himself upon the Cross.[1] He compared the manna given to the Israelites, to the gift of Himself in the Eucharist, as the true Bread which came down from heaven.[2] St. Paul declared that Christ is our passover;[3] and found an allegory in the historical fact that "Abraham had two sons, one by the handmaid, and one by the free woman;"[4] in the overthrow of the rebellious Israelites in the wilderness, he saw a typical illustration of the perils of the Christian life.[5]

Bishop Andrewes, in his *Devotions for the Week*, gives a practical illustration of the mystical use of Holy Scripture: "Pride, an Amorite: Envy, a Hittite: Anger, a Perrizite: Gluttony, a Girgashite: Wantonness, a Hivite: Covetousness, a Canaanite: Sloth,

[1] See St. John iii. 14, 15.
[2] See Ibid. vi. 32, 41.
[3] See 1 Cor. v. 7.
[4] Gal. iv. 22, 24.
[5] See 1 Cor. x. 1-11.

a Jebusite. From these, Good Lord, deliver me; and grant me, Humility, Mercy, Patience, Temperance, Chastity, Contentment, Alacrity and Diligence."[1] In this passage it will be seen, that Bishop Andrewes compares the seven heathen nations, whom the chosen people were bidden to overthrow before they could enter into peaceable possession of the promised land, to the seven deadly sins.

Such a devotional use of the Old Testament appeals to the imagination, and brings it into play: it gives to the wars of Joshua, or the trials of David, a new meaning, by enabling us to see in them typical illustrations of our own conflict with "the spiritual hosts of wickedness in the heavenly places."[2] Such an use of the Old Testament helps Christians to realize the full meaning of Justin Martyr's question, "What else is the Law, but the Gospel foreshewed? What other the Gospel, than the Law fulfilled?"[3]

iii.

"I will put my laws into their mind, and on their heart also will I write them"[4]—this is the great promise of the new covenant.

(1) The mind and heart, which are to receive this writing of God, must be duly prepared for it. The spirit in which we read

[1] *Devotions*, Wednesday. [2] Eph. vi. 12.
[3] qu. Hooker, *Eccles. Pol.* V. xx. 6.
[4] Heb. viii. 10.

the Scriptures with profit, is the spirit of humility and meekness. "Mysteries are revealed unto the meek."[1] "The meek will He guide in judgment, and the meek will He teach His way."[2] St. Augustine has told us that, in his early days, he resolved to direct his attention to the Holy Scriptures, that he might see what they were, "And, behold, I perceived something not comprehended by the proud, and veiled in mysteries; and I was not of the number of those who could enter into it, or bend my neck to follow its paths. For not as when I now speak did I feel, when I turned toward those Scriptures. For my inflated pride disliked their style, nor could the sharpness of my wit pierce their inner meaning."[3]

(2) When Jesus Christ fed the multitude with the loaves and fishes, "He blessed them, and brake; and gave to the disciples to set before the multitude."[4] He did not give them a whole loaf apiece. Even so in the spiritual feeding of the soul, our Lord, through the Church, breaks not only the Sacramental bread and distributes it, but also the bread of the Word, and feeds us with fragments of the Holy Gospels and Epistles—fragments which are more than sufficient for our devotion at any one time. The Church appoints an order in which we are to read the Psalms, and other portions of Holy Scripture: and although

[1] Ecclus. iii. 19, A.V.
[2] Psalm xxv. 9.
[3] *Confessions*, bk. iii. ch. 5.
[4] St. Luke ix. 16.

the breaking up of the Sacred Books into Epistles, Gospels, and Lessons, and their division into chapters and verses, is of no value, but rather a hindrance, to the literary student, yet such an arrangement is beyond doubt a help in our devotional life.

(3) The devotional study of the Holy Bible should be prefaced by prayer. "Open thou mine eyes, that I may behold wondrous things out of thy law."[1] The best prayer to use by way of preparation is the Lord's Prayer, to which may be added the collect for the second Sunday in Advent.

The one object to be kept in view in our devotional reading is, that by patience and comfort of God's Holy Word, we may in all things be enabled to do His holy will, and ever hold fast the blessed hope of everlasting life, given to us in our Saviour Jesus Christ.

> O Thou who hast given to me the Scriptures, give me also the heart to love them, the will to study them, the understanding to know them, and the humility to learn from them and submit to them. Give me, O Lord, industry, caution, and a spiritual mind. Grant me not to trust to my own judgment, to invent novelties, or to oppose thy Church. Be with me,

[1] Psalm cxix. 18.

gracious Lord, whilst I walk in the paths of thy Word, and expound unto me the things concerning thyself. Make my heart to burn within me whilst thou talkest with me, and whilst thou openest unto me thy Scriptures. Grant me, also, with ready affection promptly to embrace and obey whatsoever thou shalt command; renouncing all that thou dost forbid, and practising all that thou dost enjoin, with the obedience of love.[1]

[1] Heygate, *The Good Shepherd*, Med. vii.

CHAPTER XI.

THE OBSERVANCE OF THE LORD'S DAY.

THE setting apart of one day in seven, for the special service of Almighty God, is a Christian practice which can claim a considerable amount of authority. The Christian Sunday, or Lord's Day, is a continuation and development of the Jewish Sabbath; and its observance from the first, affords evidence of the close connection of the Christian dispensation with the Jewish. The Jewish Sabbath, of which the fourth commandment speaks, was primarily a day of rest from toil: the religious observances of the Sabbath Day varied but slightly from those of any other days of the week. Its observance served an important purpose, namely, that of perpetually reminding the ancient people of God that He was the Creator of the universe, who claimed their deepest reverence and homage.[1] The observance of the Sabbath was to the Jews an abiding witness to the sovereignty of the

[1] See Exod. xx. 8–11.

One God, against all forms of pagan idolatry, and the sin and folly of confounding the Creator with the works of His hand. The Christian Sunday is the Church's weekly commemoration of the resurrection of Jesus Christ from the dead.[1] It was this great event, which took place upon the first day of the week, which caused the transfer of the Jewish Sabbath to the Christian Sunday. Sunday is the Lord's Day, the day which Jesus Christ our Lord specially marked as His own, by rising upon it from the grave, and by connecting it with His first six appearances to His followers after He was risen. He appeared five times on the first Lord's Day; and, after a lapse of six days, during which, so far as we know, He remained out of sight, He again appeared to the eleven apostles upon the first day of the week, the next Lord's Day. It is also to be observed that the Lord's Day was the day chosen by the Holy Spirit for His descent upon the Christian Church.[2]

The observance of the Sunday is a practical

[1] "The Christian motive for observing the Lord's Day is the resurrection of Christ from the dead. That truth is to the Christian creed what the creation of the world out of nothing is to the Jewish. The Lord's Day marks the completed redemption, as the Sabbath had marked the completed creation. The resurrection is also the fundamental truth on which Christianity rests; and thus it is as much insisted on by the Christian apostles, as is God's creation of all things by the Jewish prophets."—Liddon, Easter Sermons, vol. ii. serm. xxiv. *The Lord's Day*, p. 92.

[2] See Acts ii. 1; also, for further hints of the early observance of Sunday, see Ibid. xx. 7; 1 Cor. xvi. 2; Rev. i. 10.

acknowledgment of Almighty God, and of His sovereign claims upon His people. It serves also as a perpetual reminder that all our time belongs to God, and that we are bound "to serve Him truly all the days of our life."[1] Just as devout Christians set aside a fixed proportion of their income for God's service, as an acknowledgment that all their possessions are the Lord's; so it is in this matter of setting apart one day in every seven for His special service.[2]

[1] *Catechism*, in explanation of the Christian interpretation of the fourth commandment.

[2] "Certainly the whole life of a Christian should be a consecrated life: God is not to be forgotten in the week because He is especially remembered on Sunday. But a duty which is always obligatory is likely to be recognized when certain definite times for recognizing it are insisted on. All a Christian's time is properly consecrated time; but practically, in many cases, none would be consecrated unless an effort were made to mark a certain proportion of it by a special consecration. The case is parallel to that of prayer. Our Lord says that 'men ought always to pray, and not to faint' (St. Luke xviii. 1). The apostle says, 'Pray without ceasing' (1 Thess. v. 17). And the life of a good Christian is, no doubt, a continuous prayer; the spirit of prayer penetrates and hallows it; each duty is intertwined with acts of the soul which raise it above this earthly scene to the throne and presence of Christ. But, for all that, in all Christian lives stated times of prayer, private as well as public, are practically necessary, if the practice of prayer is to be consistently maintained. Yet morning and evening and mid-day or other devotions are perfectly consistent with recognition of the apostolic and divine sayings, that prayer should be incessant in a Christian life. And in like manner the especial consecration of one day in seven, does not involve an implied rejection of the rights of Jesus Christ over all Christian time. It is like those small payments known to the law, which do not profess to give an equivalent for that which they represent, but only technically to acknow-

The idea of the Christian Sunday is considerably in advance of that connected with the Jewish Sabbath. The Lord's Day is, like the Sabbath, a day of rest, but of rest for a special purpose, namely, that of affording special opportunities for worship and other religious exercises.

i.

The laying down of definite and detailed rules, to be universally applied, as to the observance of the Christian Sunday, is practically impossible. The difficulty arises in great measure from the rapidly changing circumstances of the times in which we live. But, broadly speaking, we may say that no one, however arduous the duties of his calling may be, is justified in using the weekly cessation from toil for purely selfish or secular ends. Christians are to rest from labour in order that they may worship. And it is only when the religious duties of the Sunday are adequately performed, that they are at liberty to devote any portion of the day to the purposes of amusement or pleasure-seeking. Rest from toil, communion with God and religious exercises, recreation—this represents the true Christian idea of the Sunday.

ledge a much larger claim; it implies that all our time belongs to God, although, considering our weakness, He graciously accepts a prescribed instalment or section of it." —Liddon, Easter Sermons, vol. ii. serm. xxiv. *The Lord's Day*, pp. 85, 86.

The growing habit of making the Lord's Day a day of rest for the sole purpose of self-amusement, without thought of or provision for the worship of Almighty God, is one against which every earnest Christian is bound resolutely to set his face, as a perversion and abuse of the divine intention. A serious deterioration of the moral character of the English nation will surely follow the relaxation or abandonment of the religious obligations of the Lord's Day.[1] Such a deterioration has, in fact, already set in, as a result of the increasing neglect of the due observance of Sunday.

ii.

The best hours of Sunday should be spent in church. The habit, so commonly adopted by the well-to-do, of commencing the religious duties of Sunday at eleven o'clock, an hour when practically the first half of the day is gone, is, on the face of it, a grave inconsistency, which invites words of serious censure. Moreover, to commence thanking God for "safely bringing us to the beginning of the day,"[2] within half-an-hour of mid-day, is, to say the

[1] "I am no fanatic, I hope, as to Sunday; but I look abroad over the map of popular freedom in the world, and it does not seem to me accidental that Switzerland, Scotland, England, and the United States—the countries which best observe Sunday—constitute almost the entire map of safe popular government."—Joseph Cook, *Biology*, p. 77.

[2] *Third Collect at Matins.*

least, quite inappropriate. Again, the habit, so prevalent amongst the working classes, of deferring all public religious exercises till the evening of Sunday, is equally to be condemned. The true remedy for both these unsatisfactory habits is obvious: it lies in recognizing the primary Christian obligation of regular attendance at the celebration of the Holy Eucharist, as the first service of the Sunday. Attendance at the celebration of the Holy Eucharist every Sunday, and also at Matins *or* Evensong, with the hearing of one sermon, may be considered a reasonable and adequate fulfilment of the public religious duties of the Lord's Day. No earnest Christian should be satisfied with less than this.

Of the obligation of the Christian's participation in the celebration of the Sunday Eucharist, as the foremost and indispensable part of Christian worship, we have already spoken.[1] It will be sufficient here to say, that no Sunday is spent according to our Lord's intention, which does not include the Christian's attendance, for the purpose of communion, or worship and intercession, at the one and only Service ordained by Jesus Christ—the only public Service known to the early Christians. "A Sunday without Holy Communion," says a recent writer, "is a Sunday without the Sun." The Holy Eucharist is the normal act of public Christian worship, and it is simply

[1] See pages 215, ff.

disloyal to our Lord to substitute any other form of worship for this Divine Service.

iii.

"The Sabbath was made for man, and not man for the Sabbath."[1] When the religious duties of the Lord's Day have been carefully and adequately performed, it is then, and not till then, lawful and right to make provision for innocent recreation or amusement. But such recreation should be of a quiet and orderly sort, and only indulged with careful consideration of the feelings of others, who may have been brought up in a stricter, even if somewhat superstitious, observance of the day. In this matter, as in all other matters, the Christian should act in the spirit of St. Paul's words, "It is good not to do anything whereby thy brother stumbleth."[2] Some measure of wholesome restraint in the matter of Sunday recreation—especially where such recreation involves unnecessary labour on servants and others—as for example in refraining from out-door sports and amusements during service-hours, must surely work for good in strengthening the character of those who so deny themselves.

Parents are wise in permitting considerable liberty to their children in the way of Sunday amusements; but, in so doing, it is right to

[1] St. Mark ii. 27. [2] Rom. xiv. 21.

withold such liberty where the religious duties of the day are shirked. 'Duty first, pleasure afterwards,' is a good maxim for Sundays as well as for week-days: and the first and foremost duty of Sunday is worship and religious instruction.

Employers of labour need reminding that it is clearly wrong to make servants work unnecessarily, or for the sake of increased gain, on the day of rest. Even where such cessation of toil would involve some immediate pecuniary loss to employers of labour, the sacrifice ought to be made in the physical and spiritual interests of the workers. The blessing of God cannot ultimately attend work done unnecessarily on the Lord's Day.

iv.

"Sunday comes to us as a good gift from God. The return of Sunday is a knock at the door of our hearts by the hand of Him who is the very Light of the world. Sunday comes to us as an ordinance of the Christian Church with venerable authority. Sunday comes to us as an absolutely needful refreshment for body, mind, and spirit. And, because I look upon Sunday as a good gift of God to us for our refreshment, as one of the various potent cures for religious indifference, therefore I hold it to be a gift which, if Christians refuse themselves to make use of, they are most culpably

foolish; which, if Christians hinder others from making use of, they are most culpably selfish; and therefore, to the Sunday question, viewed as a part of personal religion, we are bound to give some honest consideration and thought. We are bound, if the gift of Sunday is a gift from God, to face the question of its observance for ourselves, to consider what shall be our own personal conduct on that day, to come to some decision as in the sight of God, as to what we had best do and not do. . . . Two points I want to press; first, Sunday, the Lord's Day, is for the refreshment of body, mind, and spirit—not of one only, not of two only, but of all three; and secondly, Sunday, the Lord's Day, is for worship, and therein especially for Holy Communion."[1]

[1] Paper read at the Manchester Diocesan Conference, Oct. 22, 1891, by Canon Heywood.

CHAPTER XII

THE USE AND ABUSE OF CEREMONIAL.

CEREMONIAL worship or Ritual has been defined as the external body of words and actions by which worship is expressed and exhibited before God and man. The end and object of outward rites or ceremonies in divine worship is the honour and glory of God, and the edification of His people.[1] The public worship of Almighty

[1] On the office of ritual in order to edification, Hooker says: "The end which is aimed at in setting down the outward form of all religious actions, is the edification of the Church. Now men are edified, when either their understanding is taught somewhat whereof in such actions it behoveth all men to consider, or when their hearts are moved with any affection suitable thereunto; when their minds are in any sort stirred up unto that reverence, devotion, attention, and due regard, which in those cases seemeth requisite. Because therefore unto this purpose not only speech, but sundry sensible means besides have always been thought necessary, and especially those means which being object to the eye, the liveliest and the most apprehensive sense of all other, have in that respect seemed the fittest to make a deep and a strong impression: from hence have risen not only a number of prayers, readings, questionings, exhortings, but even of visible signs also; which being used in performance of holy actions, are undoubtedly most effectual to open such matter. . . . We must not think but that there is some ground of reason even in nature, whereby it cometh to pass that no nation under heaven either doth or ever did suffer public actions which are of weight, whether they be civil and

God cannot be either reverently or intelligently conducted, without the use of a recognized and appropriate external order.[1] In other words, it is impossible to worship God in common, without the aid of outward forms of service. Symbolic acts uphold the due dignity of divine worship; they conduce to order and reverence in the Church's corporate approach to the Divine Majesty; they give expression by outward signs and gestures to truths which, without their aid, might easily be forgotten.

i.

The use of ceremonial observances in public worship is a necessity to a being such as man:

temporal, or else spiritual and sacred, to pass without some visible solemnity: the very strangeness whereof and difference from that which is common, doth cause popular eyes to observe and to mark the same. Words, both because they are common, and do not so strongly move the fancy of man, are for the most part but slightly heard; and therefore with singular wisdom it hath been provided, that the deeds of men, which are made in the presence of witnesses, should pass not only with words, but also with certain sensible actions, the memory whereof is far more easy and durable than the memory of speech can be."—*Eccles. Pol.* Bk. iv. ch. i. 3.

At the conclusion of the section here quoted, Hooker gives the words of Dionysius (*de Eccl. Hierarch.* c. 2. n. 3. §. 2. t. i. 255. Antwerp. 1634), "The sensible things which religion hath hallowed, are resemblances framed according to things spiritually understood, whereunto they serve as a hand to lead, and a way to direct." It seems probable that this reflex action of ritual upon the worshipper was not the first idea in its adoption.

[1] "Without some ceremonies it is not possible to keep any order, or quiet discipline in the Church."—Book of Common Prayer, *of Ceremonies.*

for man is a creature composed of soul and body, the body being the instrument or medium through which the soul ordinarily expresses itself.[1] Soul and body alike belong to God, who claims to be served and honoured by both in spirit and in truth. Divine worship claims the attention of the whole man and the exercise of all his faculties, and exacts outward as well as inward reverence. Interior worship of Almighty God, unaccompanied by or unexpressed in exterior devotion, would be at best but a partial and inadequate worship on the part of a being constituted as man is.

But, since the body is but the servant of the soul, which is the centre and mainspring of moral activity, it is obvious that the inward devotion of the soul is incomparably more important than the exterior worship of the body: in fact, exterior worship is valueless unless it be the outcome of accepted truth, and a true expression of the desires and affections of the soul within.[2]

[1] In thus describing the composition of man's nature, the author is not forgetful of St. Paul's statement of the triplicity of man's being, in 1 Thess. v. 23. Bp. Ellicott, in his sermon on this theme, says: "The soul is the medium of communication between the body and the spirit, and the spirit the medium between the soul and the Holy Spirit of God." But, in Holy Scripture, the term 'soul' is frequently used to express the whole of man's immaterial being. That man is composed of body and soul, is thus practically true.

[2] See the admirable passage in Liddon's *Some Elements of Religion*, Lect. iii. sect. iv. quoted in *The Catholic Religion*, p. 352.

ii.

Ceremonial, like most things, may be either used or abused. And that it has been, and is abused, is only too evident. It cannot be denied that, in most ages of the world, men have attempted to screen their vices under the disguise of a strict observance of the outward forms of religion. Mozley has pointed out, that the widespread success of Mahommedanism may be attributed to the manner in which that religion sacrifices moral effort to the transaction of religious forms, the difficult to the easy.[1] Ritual was grossly abused in our Lord's time. The Pharisees were most scrupulously exact in fulfilling minute ceremonial observances, whilst at the same time they seriously neglected the more important obligations of the moral law. Thus they fell under our Lord's most severe rebuke: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel."[2]

[1] See *On Miracles*, pp. 140, 141, 3rd ed. 1872. Longmans.

[2] St. Matt. xxiii. 23, 24. The whole chapter is full of like solemn warnings against the extreme folly of trusting in mere external and formal observances in religion, regardless of obedience to the moral law, or at the expense of moral conduct.

It is to be observed that our Lord does not condemn the outward observances of the Pharisees as wrong in themselves: on the contrary, He says, "These ye ought to have done." What He so severely reprobates is the failure to bring moral strictness into conformity with ritual observance—the failure to observe the due proportion between the absolutely and the relatively important. In other words, He urged His hearers to be careful to fulfil all reasonable outward observances in subordination to, and not as a substitute for, obedience to the infinitely weightier matters of the moral law of God—'These weightier and essential matters ye ought to have done, and not to have left the other, the less important ceremonial observances, undone.'

iii.

The evil against which our Lord so emphatically protests is one which is liable to assert itself in all ages of the Church's history. That such is the case may be inferred from the following passages, quoted from writers so far apart in time as St. Augustine, St. John of the Cross, St. Bonaventura, and Père Didon.

"I cannot sanction with my approbation those ceremonies which are departures from the custom of the Church, and are instituted on the pretext of being symbolical of some holy mystery; although, for the sake of avoid-

ing offence to the piety of some and the pugnacity of others, I do not venture to condemn severely many things of this kind. But this I deplore, and have too much occasion to do so, that comparatively little attention is paid to many of the most wholesome rites which Scripture has enjoined; and that so many false notions everywhere prevail, that more severe rebuke would be administered to a man who should touch the ground with his feet bare during the octaves (before his baptism), than to one who drowned his intellect in drunkenness." [1]

"'Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law,' says our Saviour. Such men are carried away by self-willed zeal, and are not herein led by the Spirit of God: of these are they who are more ready to inflict punishment for a neglected inclination in the choir, than for habitual evil speaking of their fellows; they are more severely indignant at the omission of a versicle or rubric, than at a great outbreak of temper which has become the cause of scandal." [2]

"The great reliance which some have on a variety of ceremonies invented by persons of

[1] St. Aug. *Second Ep. to Januarius*, lv. 35. It is this epistle which appears to be referred to in the Book of Common Prayer, *of Ceremonies*.

[2] St. Bonaventura, *de sex alis Seraphim*, ch. iii. St. Bonaventura, whose biographer says, "Adam does not seem to have sinned in Bonaventura," was born A.D. 1221, and died A.D. 1274.

unenlightened minds, deficient in the simplicity of faith, is utterly intolerable. . . . . I speak only of those ceremonies, which many persons nowadays adopt in their prayers through an indiscreet devotion. People attribute such efficacy to them, and have such faith in the forms and ceremonies which they throw round their prayers and spiritual exercises, that they imagine their prayers are useless, and unheard by God, if they fail in any one of these singularities, or overstep these arbitrary limitations. They have much more confidence in these forms, than they have in real earnest prayer; and this is a great dishonour and insult offered unto God. For instance, a mass must be said with so many candles, neither more nor fewer; by such a priest, at such an hour, neither earlier nor later; on such a day, neither before nor after. Prayers must be offered up, or visits made to a church so often, in such a way, at such a time, with such ceremonies or gestures, neither earlier nor later, nor in any other way. The person who is to undertake this must have such and such qualities. They believe that if any one of these ceremonies be neglected, all is to no purpose.

"There are a thousand other absurdities of the same kind. What is still worse, and not to be borne, is, that some people will have it that they have felt the effects of this, or that they have obtained what they asked for, or that they know they shall obtain it when all

these ceremonious practices have been duly observed. This is nothing less than to tempt God, and grievously to provoke Him to wrath. So much so, that occasionally the evil spirit is permitted to deceive such people, and to make them feel or see things utterly at variance with the welfare of their souls. They bring this upon themselves by the self-love which they manifest in their prayers, and by their desire to fulfil their own will rather than the will of God. Such persons, because they do not place their whole trust in God, will never come to any good."[1]

"The most common snare of empty religion and hypocritical piety is the abuse of ritual. This is the Pharisaic spirit against which Jesus never ceased to struggle. Under the mask of outward ceremonial man seeks to hide his vices; and so far were these mistaken devotees led astray by pride, that they sacrificed the holy law of God to the paltry observances born of their own religious fancies."[2]

iv.

Persons, who are accustomed to use certain outward acts of reverence in Church, are some-

[1] St. John of the Cross, *The Ascent of Mount Carmel*, vol. i. bk. iii. ch. 42. St. John of the Cross was born A.D. 1542, and died A.D. 1591. He was for twenty-eight years a member of the Carmelite Order. Bossuet said of him, "The writings of St. John of the Cross possess the same authority in Mystical Theology, as the writings of St. Thomas and the Fathers possess in Dogmatic Theology."

[2] Didon, *Life of Christ*, vol. i. p. 447.

times perplexed how to act when they find themselves worshipping side by side with those who do not practise such ceremonies. To these, St. Augustine's counsel to Januarius, who sought his advice on matters of ritual observance, may be found useful; as indicating the right line to take, and also in giving a true estimate of the relative importance of ritual. In the course of St. Augustine's argument, whilst maintaining the firmest loyalty towards the authority of the Church, he claims wide liberty in matters of secondary importance, as the following extract shows:

"I desire you, in the first place, to hold fast this as the fundamental principle in the present discussion, that our Lord Jesus Christ has appointed to us a 'light yoke' and an 'easy burden,' as He declares in the Gospel: in accordance with which He has bound His people under the new dispensation together in fellowship by sacraments, which are in number very few, in observance most easy, and in significance most excellent; as baptism solemnized in the name of the Trinity, the communion of His body and blood, and such other things as are prescribed in the canonical Scriptures, with the exception of those enactments which were a yoke of bondage to God's ancient people, suited to their state of heart and to the times of the prophets, and which are found in the five books of Moses. As to those other things which we hold on the

authority, not of Scripture, but of tradition, and which are observed throughout the whole world, it may be understood that they are held as approved and instituted either by the apostles themselves, or by plenary Councils, whose authority in the Church is most useful, e.g. the annual commemoration, by special solemnities, of the Lord's passion, resurrection, and ascension, and of the descent of the Holy Spirit from heaven, and whatever else is in like manner observed by the whole Church wherever it has been established.

"There are other things, however, which are different in different places and countries: e.g. some fast on Saturday, others do not; some partake daily of the body and blood of Christ, others receive it on stated days: in some places no day passes without the sacrifice being offered; in others it is only on Saturday and the Lord's Day, or it may be only on the Lord's Day. In regard to these and all other variable observances which may be met anywhere, one is at liberty to comply with them or not as he chooses; and there is no better rule for the wise and serious Christian in this matter, than to conform to the practice which he finds prevailing in the Church to which it may be his lot to come. For such a custom, if it is clearly not contrary to the faith or to sound morality, is to be held as a thing indifferent, and ought to be

observed for the sake of fellowship with those among whom we live."[1]

V.

The chaotic state of things prevailing in the English Church in regard to ceremonial matters, is a very serious hindrance to her work and progress, and a sore puzzle to her thoughtful children. Disregard of the directions of the rubrics of the Book of Common Prayer, the reckless introduction of unauthorized novelties on the part of some of the clergy, are matters of grave concern. The mischief which is being quietly done by such lawlessness is very great. Devout people, who desire to accept both the Catholic faith and Catholic devotion, are distressed, perplexed, and thrown back by what is done in some of our churches by self-willed and restless men. The evil to which we allude is not imaginary, and needs promptly checking; for it is certainly hindering the growth and spread of true Catholic principles.

Commenting upon the disorderly state into which we have drifted in ritual matters, *The Church Times* recently, with much wisdom, said: "For every man to do what is right in his own eyes, is not a state of things which any society can view with equanimity. To reduce this chaos into order by such drastic measures as would ensure a dead level of uniformity

[1] St. Aug. *First Ep. to Januarius*, liv. 1, 2.

throughout the Church, would be only to make the last state worse than the first. How are we to steer clearly between the Scylla of despotism, and the Charybdis of chaos? The answer is, by the establishment of a body of experts similar to the Congregation of Rites at Rome, who should sit as a permanent body of advisers to the bishops on all ritual questions. If such a body were carefully appointed, so as to secure the confidence of Churchmen in general, in their knowledge and freedom from theological bias, then the present chaos would rapidly disappear. It is absurd for the bishops to expect a ready obedience to their off-hand pronouncements on ritual matters, till they have taken some steps to remove the not unfounded suspicion that their admonitions are based on something which, whatever it be, is almost certainly not knowledge of liturgiology. If it were known that the best talent of the English Church were at the disposal of the Episcopate, and that directions to the clergy on ritual matters came with the joint authority of episcopal office and expert knowledge, then we should have an almost ideal method of settling every considerable ritual difficulty."

vi.

There can be no manner of doubt that ceremonial without doctrine behind it is but the husk without the kernel, the lantern without the

light. It is undeniably true that, amongst ourselves, the teaching and the acceptance of doctrine has not kept pace with the recent advance in ritual. The remedy for this unsatisfactory state of things lies in this—that the clergy should take heed to teach the whole counsel of God in its due proportion, and that the laity should take pains to learn the meaning of the Catholic faith. "The priest's lips should keep knowledge, and they should seek the law at his mouth."[1]

When the love of ceremonial, as opposed to the love of truth and genuine simple devotion, gets a hold upon the soul, grace dries up and religion becomes empty. Ritual, which is not the expression of accepted doctrine, and which is unaccompanied by holy living, is, in the eyes of our Lord, nothing better or worse than hypocrisy. It is a good rule to make, that a person should refrain from the use of any ceremonial act, even if duly authorized, of which he does not know the meaning. And, lastly and chiefly, it is simply imperative that everyone who uses ceremonial in public worship, should be sincerely in earnest in endeavouring to lead a holy life. "These ye ought to have done, and not to have left the other undone."

[1] Mal. ii. 7.

SOME REASONS
FOR STRIVING TO PRESERVE THE ANCIENT ENGLISH CEREMONIAL IN PREFERENCE TO ADOPTING THE MORE ACCESSIBLE AND UNDOUBTEDLY WELL-ORDERED CEREMONIAL OF ROME.

i. Because the apostles seem to have been guided by the Holy Ghost to secure that there should be a diversity of rites in the Church. They might have settled one uniform ritual before their dispersion; instead of which, we find that the Liturgy of St. Mark was adopted in Egypt, the Liturgy of St. James in the East, the Liturgy of St. Peter at Rome, and the Liturgy of St. John in the farther West. If there had been only one rite, each detail might have been supposed to be an essential of Christianity, whereas, by a diversity of uses, this great danger is avoided.

ii. Because St. Gregory the Great, at the very time of the foundation of the English Church, gave it as a rule to St. Augustine, our apostle, that he was to 'choose out of every Church what is pious, religious, and right; and treasure up this composition in the minds of the English as a customary Use.' This shows that, in the opinion of that most great and holy pope, whatever patriarchal or primatial precedence Rome might claim over her English daughter, such primacy in no way involved uniformity of ritual or ceremonial.

iii. Because, as Mabillon, Morinus, and other catholic ritualists, following St. Augustine, say, the Church is adorned and beautified by varieties in ritual, e.g., *Morinus de Penitentiâ*, p. 381: 'Ecclesia rituum varietatibus velut floribus ocellata, acrius multo et splendidius micat et radiat.' (cf. Mabillon's *Museum Italicum*, tom. ii. p. cxli; and St. Augustine's *Epistle to Casulanus*, tom. ii. p. 122 in fine, Louvain ed.)

iv. Because it is more in accordance with catholic principles to carry out the traditionary customs and ceremonies of a province, rather than by an eclectic process to adopt the ceremonial of another province.

v. Because of the importance of asserting the unity of the present Church of England with that of pre-Reformation times. This unity is the great foundation of the Catholicity of the Church of England. If it be granted, her

Catholicity is granted. It is, therefore, most important to symbolize it as far as possible.

vi. Because independent national rites form a phalanx of separate testimonies to the unity of the faith. Unity in essentials shines out all the brighter in the absence of uniformity in non-essentials.

vii. Because a desire for the visible reunion of Christendom ought to include consideration for the Eastern Churches as well as for those of the Latin obedience; and the adoption of Roman ceremonial in England would tend to alienate the Easterns, while it does not in the least attract the Latins.

viii. Because the tendency to uniformity now existing in the Roman Church is the result of the strenuous endeavours of the Ultramontane party to symbolize the Papal supremacy. The defenders of the canonical rights of provinces have, on the continent, struggled valiantly against the movement for uniformity in ritual. Any adoption of Roman ceremonial in England might be supposed to symbolize adoption of the dogma of Papal supremacy, which elsewhere is symbolized by the suppression of local rites.

ix. Because any extensive adoption of Roman ceremonial would needlessly raise up great prejudice against the Catholic revival in the minds of many English Churchmen, while Roman Catholics would only despise what would be called a 'base imitation' of themselves.

x. Because the Prayer Book is a translation and abridgment of the old English offices, and it seems only natural and fitting that the ceremonial setting should be drawn as far as possible from the sources which supplied the offices themselves.

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CHAPTER XIII.

BOOKS.

IT is hardly possible to over-estimate the influence of books upon the moral state of society. This influence is good or evil, according to the quality of the literature which is read. It cannot be disputed that there is a great quantity of literature in circulation, the influence of which is distinctly in the wrong direction. Books and pamphlets are widely circulated, which have for their avowed object the undermining of the foundations of divine truth and morality, and the casting of doubts upon orthodox Christianity. Novels and periodicals are plentiful, which, if not distinctly immoral, have a decidedly lowering effect upon the characters of those who read them. Many of the daily newspapers frequently contain paragraphs, which no high-minded youth or maiden can peruse without suffering harm. All this forms a huge evil, of which the upholders of religion and morality are bound to take careful note.

Broadly speaking, any literature which teaches the knowledge of evil, or strives to

make vice interesting or heroic, is a bad book, and is unfit for Christians to read. The Christian is wise in refusing to read anything which tends to lower the true estimate, and to disguise the real character of sin. In this matter, St. Paul's counsel may guide us: "Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."[1] If we would 'think on these things,' we should read about them, in order to furnish our minds with food for right thought.

i.

Whilst works of fiction, of a wholesome, elevating, and entertaining description, may be read in moderation with safety and advantage, these are not to be the only food of the mind. It is a duty to add to them, in large proportion, literature of a more solid and improving kind, such as works of science, art, travel, history, poetry, and the biographies of the great and noble. A book containing the story of the life of a good man or woman is full of precious seed. A good biography provides a noble model of character, and furnishes an example for our benefit. Such a book cannot be read

[1] Phil. iv. 8.

without exercising an elevating and ennobling influence on the reader. Speaking on this subject, Mr. Samuel Smiles says, "It is impossible to say where a good example may not reach, or where it will end, if indeed it have an end. Hence the advantage, in literature as in life, of keeping the best society, reading the best books, and wisely admiring and imitating the best things we find in them. . . . Sometimes a book containing a noble exemplar of life, taken up at random, merely with the object of reading it as a pastime, has been known to call forth energies whose existence had not before been suspected. . . . The brave and aspiring life of one man lights a flame in the minds of others of like faculties and impulses; and where there is equally vigorous effort, like distinction and success will almost surely follow." [1]

ii.

It is generally admitted that there exists a widespread and lamentable ignorance concerning religious truth amongst English people, and especially amongst what are known as the educated classes. Whilst works of an amusing or exciting character are widely and eagerly read, works of theology or instruction in Christian doctrine, and ecclesiastical history are sadly neglected. This state of things is

[1] *Self Help*, ch. xii. pp. 372, ff.

one of the signs of the times; and it reveals either indifference to religious truth, or lack of moral earnestness in its pursuit and appropriation.

It would prove an immense advantage to the religious progress of Christian people, if they would always have in hand a theological book of a definite, instructive character. An increased knowledge of religious truth is the basis of spiritual progress. Knowledge is power; and religious knowledge is religious power, because it acts upon the life.

It is a common experience of those who are in touch with 'the educated classes,' to find an amazing amount of ignorance concerning the vital truths of the Christian religion, and a degree of misapprehension as to their true form and force, which is painfully startling. Much of the blame for this unsatisfactory state of things lies with the accredited teachers of religion, who have for years been in the habit of exhorting their people to good living, without instructing them in the primary principles and fundamental truths upon which the Christian life rests. The words of the Lord, recorded by the prophet Hosea, have a distinct application to our own times, "My people are destroyed for lack of knowledge."[1] The bishops, realizing the true state of things, are very generally advising their clergy to subordinate exhortation to instruction. The

[1] Hos. iv. 6.

earnest-minded laity are thirsting for religious knowledge, and are thankful to be told what books to read, and where and at what cost they may be procured.

The clergy may, with advantage, be consulted as to the best devotional books to use, suited to the varying requirements of individuals.

NOTE.

The author ventures to suggest the following theological works to the notice of the laity. They may be ordered through any bookseller. In each list the simpler works are placed first, and the more difficult last, in order. The complete list cannot claim to be exhaustive.

Evidential.

Oxford House Papers, 3 vols.
Ellicott's The Being of God.
Luthardt's The Fundamental Truths of Christianity.
Liddon's Some Elements of Religion.
Bruce's The Chief End of Revelation.
Pascal's Thoughts.
Row's Manual of Christian Evidences.
Kirkpatrick's The Divine Library of the Old Testament.
Maclear's The Evidential Value of the Holy Eucharist.
Mozley's Lectures on the Old Testament.
Westcott's The Bible in the Church.
Sanday's The Oracles of God.
Illingworth's Bampton Lectures.
Butler's Analogy (Gladstone's edition).[1]

Doctrinal.

Bathe's What should I believe?
Gore's The Creed of the Christian.
Carter's Parish Teachings, 2 vols.

[1] A cheap edition is now published.

Sadler's Church Doctrine, Bible Truth.
Pusey's On the Catholic Faith and Religion.
Mason's The Faith of the Gospel.
St. Clement of Jerusalem, Catechetical Lectures.[1]
Maccoll's Christianity in relation to Science and Morals.
Churton's The Missionary's Foundation of Doctrine.
Forbes' Explanation of the Nicene Creed.
Hutchings' The Person and Work of the Holy Ghost.
Wilberforce's The Doctrine of the Incarnation.
Maclear's Introduction to the Articles of the Church of England.
Liddon's Bampton Lectures.
Goodwin's The Foundations of the Creed.
Pearson's Exposition of the Creed.
Hooker's Ecclesiastical Polity, 3 vols.[2]

Ethical.

Gore's The Sermon on the Mount.
Elmendorf's Elements of Moral Theology.
Knox Little's The Christian Home.
Luckock's The History of Marriage.
Strong's Bampton Lectures.

Historical.

Palmer's Compendious Ecclesiastical History.
Lane's Illustrated Notes of English Church History, 2 vols.
Bp. of Stepney's Augustine and his Companions.
,, The Conversion of the Heptarchy.
Wakeman's Introduction to the History of the Church of England.
Luckock's Studies in the History of the Prayer Book.
The Church Historical Society's Lectures, 2 vols.
Bright's Early English Church History.
Trench's Medieval Church History.

Nelson's Fasts and Festivals.

[1] In the Library of the Fathers.
[2] The edition with Keble's Introduction and Notes is the most valuable. The reader of Hooker is advised to commence with the Fifth Book.

Part Third.

The Sermon on the Mount.

THE SERMON ON THE MOUNT

WITH ANALYSIS AND NOTES.

INTRODUCTION.

St. Matt. v. 1, 2.

And seeing the multitudes, Jesus went up into the mountain: and when He had sat down, His disciples came unto Him: and He opened His mouth and taught them, saying—

CHARACTERISTICS OF THE GENUINE CHRISTIAN.

3–12. *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

In the foregoing eight sayings, known as the Beatitudes, our Lord Jesus Christ describes the leading features of the truly Christian character. He declares the blessedness of possessing certain dispositions of heart and states of will, rather than the blessedness of performing definitely religious actions. Thus He impresses upon His followers the primary importance of *being* something, in contrast to merely *doing* something. The beatitudes describe the character of those who, at the centre of their being, are in a right relation to God. Where the heart and will are in correspondence with God, *there* is the perfect Christian character ready to manifest itself in holy living on all occasions and in all directions. The genuine Christian is one whose life is guided and controlled by the broad principles of the beatitudes. Our Lord, as our Example, lived the perfect life as described in the beatitudes; and we must look for their interpretation in His Human Life, as portrayed in the Gospels.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." The divine blessing is here attached not to poverty in this world's goods, but to poverty in spirit, or detachment from outward things. He who is truly poor in spirit can say—'I am prepared to give up everything: I can go to any lengths in self-surrender, where God calls me.' Poverty in spirit is opposed to the desire of self-enrichment. Greedy, selfish, grasping inclinations find no room in the heart of one who is truly poor in spirit. Such an one already possesses the kingdom of heaven. "Having nothing, he possesses all things."

"Blessed are they that mourn: for they shall be comforted." They who mourn for sin wherever it is found—in the world, in the heart—are blessed. Mourning for sin implies the hatred of sin, and the separation from it as a thing alien to the Divine Majesty. Our Lord's benediction rests, too, upon resignation to and acceptance of the sorrows of life, which God permits to fall upon His children. The divine comfort is ever given, sooner or later, to the contrite and the submissive.

"Blessed are the meek: for they shall inherit the earth." Meekness may be described as the patient calmness of soul under provocation or injustice. The meek do not stand upon their dignity, or insist upon getting their rights,

or return evil for evil: they exercise self-suppression and humility under all circumstances, however adverse. Meekness is not insensibility to wrong or injustice, but the endurance of ills at the hands of others in the confident belief that in the end God will vindicate the right. Meekness is opposed to touchiness and quickness to take offence. To inherit the earth is to enjoy life in the highest sense; for nothing robs a man more of such enjoyment than a restless, self-assertive, vindictive spirit.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled." To hunger and thirst after righteousness is to cherish a strong passion for holiness, to desire with eagerness to be perfect, as God is perfect. Our Lord teaches quite clearly that in order to have we must desire. If we deliberately long and honestly strive to be righteous, we shall in the end become righteous.

"Blessed are the merciful: for they shall obtain mercy." To be merciful is not merely to forgive injuries, but to feel a heartache for the sins and sorrows of others. The merciful man strives to be appreciative rather than critical. If we would obtain mercy from God, we must shew mercy to our fellow men. So we pray, "Forgive us our debts, as we also have forgiven our debtors."

"Blessed are the pure in heart: for they shall see God." Purity in heart means much more than freedom from carnal desires: it signifies singleness of heart, and transparent sincerity of purpose. Divine truth is revealed to babes in innocency,—to those who look straight to God and to duty. All inordinate desires and unregulated affections dim the eye of the soul, and tend to blot out God. A pure heart is an enlightened heart, which sees God everywhere, and acknowledges Him in all things. A pure heart is an untarnished mirror in which divine truth is clearly reflected.

"Blessed are the peacemakers: for they shall be called sons of God." The peacemakers are those who make men to be at peace with God, and with each other. Where other measures of reconciliation fail, the peacemaker resorts to intercession. They who make for peace shall be reckoned as sons of God, because they follow the example of the only begotten Son, the Prince of Peace, who came to reconcile men to God as their Father.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." The genuine Christian does not attempt to serve two masters. We cannot enjoy the friendship of the world and that of God at the same time. "The whole world

lieth in the evil one," and is the enemy of God. "All that would live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). Our Lord Himself 'went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified.'

THE INFLUENCE OF THE TRUE CHRISTIAN.

13–16. *Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.*

It is the mission of Christian people to exert a moral influence upon the world and society. But in order to exercise this influence effectively, Christians must be true to the high ideal of life as set forth in the beatitudes. "Ye are the salt of the earth." "Ye are the light of the world." That is to say, in order to purify and to enlighten society, Christians must be conspicuously different from those who need cleansing and illumination. Christian people

are in fact to be "a peculiar people"—peculiar, in that they live according to a moral standard distinctly higher than that adopted by the world. If they abandon the standard, how unspeakable the moral disaster! To lower the standard set by Jesus Christ, in accommodation to current ideas of morality or the opinions of the majority, is to court certain failure in the way of influence for good. To be Christian only in name is to be less than worthless as an instrument in God's hands for the advance of His kingdom on earth: yea, rather, it is to become a positive hindrance to the amelioration of the world. In uncompromising adherence to Christian principles in their application to all departments of human life—in this alone lies the hope of the moral elevation of the race.

CHRISTIAN AND JEWISH MORALITY, THEIR RELATION AND CONTRAST.

17–20. *Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I*

say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

In the Sermon on the Mount Jesus Christ does not declare an entirely new law, but He repeats, reapplies, and amplifies the old law contained in the Ten Commandments. He came not to destroy the old law, but to give to it a breadth of meaning and a range of application previously unknown or unrecognized. St. Irenæus points out that "the commandments are common to Christians and to Jews; they had in the Jews their beginning and origin, but in Christians they have received growth and completion" (Bk. iv. 13. 4). Thus, it is the will of God that the teaching of the law and the prophets, as embodied in the Old Testament, should neither be ignored nor violated by Christian people; but, on the contrary, that it should be reverenced and realized by them.

Our Lord goes on to say that the compliance on the part of the scribes and Pharisees with the external requirements of the Jewish law, however laudable, was a matter of secondary importance in comparison with moral holiness—with obedience resulting from strenuous moral effort.

It is on these broad principles that our Lord proceeds to discuss the details of the moral law.

CONCERNING MURDER.

21–26. *Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.*

Our Lord here traces the crime of murder back to its source, and condemns the murderous thought from which the unnatural deed of violence might at any time proceed. As He said on another occasion, "Out of the heart come forth evil thoughts, murders . . ." (St. Matt. xv. 19): or, as St. John says, "Whosoever hateth his brother is a murderer" (1 St. John iii. 15).

In the Sermon on the Mount our Lord refers to three degrees of guilt, rendering offenders liable to three gradations of punishment—mere anger, anger finding vent in abuse such as 'Raca' or 'vain fellow,' unrestrained malignant passion and deliberate hatred expressed in contemptuous epithets such as 'Thou fool' or 'Thou villain.' The gradations of punishment are described in terms familiar to His Jewish hearers—judgment at the hands of the local court, sentence in the central council at Jerusalem, and destruction in the fires of the valley of Hinnom, or Gehenna.

"If therefore thou art offering thy gift at the altar. . . . ." In the second half of the passage, our Lord passes on to counsel any one entangled in a breach of charity to hasten to secure deliverance. No time is to be lost to correct the unloving relationship and to repair the breach. Even though engaged in religious worship, should the remembrance of a breach of charity come to mind, the worshipper is advised to interrupt the service in order to cleanse the conscience of that which, if unremoved, would render his offering unacceptable to God.

CONCERNING ADULTERY.

27–30. *Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust*

after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

In the Sermon on the Mount, as elsewhere, our Lord declares that it is the internal act, and not its outward expression or material product, which is of the chief moral importance. Sin to be complete need not of necessity manifest itself in outward action. An evil desire consciously welcomed by the heart, and deliberately assented to by the will, constitutes sin. Our Lord's words here quoted do not apply to evil desires which are at once checked or honestly striven against. Where no consent is, there is no sin.

By the destruction of the right eye or hand we are to understand the call for holy severity, and decisive and painful measures of self-discipline in avoiding sin and its occasions. Any temporal loss is better than the eternal loss of the soul.

CONCERNING DIVORCE.

31, 32. *It was said also, Whosoever shall put away his wife, let him give her a writing of*

divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

The interpretation which the English Church has authoritatively put upon our Lord's words concerning divorce is as follows:—Marriage cannot under any plea whatever be dissolved except by the death of one or other of the married parties. Separation for one cause is permitted, but only on the distinct understanding that "the parties so separated shall live chastely and continently; neither shall they, during each others' life, contract matrimony with any other person" (Canon 107. A.D. 1603). Hence, the re-marriage of the innocent party after divorce is unlawful.

CONCERNING OATHS.

33–37. *Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.*

To 'forswear' is to swear falsely, and so to become guilty of perjury. The Jew, whilst careful to speak the truth under oath, seems to have been careless to speak the truth on ordinary occasions. Our Lord does not appear to mean that it is wrong to take an oath to speak the truth in a court of law, for He suffered Himself to be put on oath by the high priest (See St. Matt. xxvi. 63, 64). He seems to mean—God is present everywhere as the Hearer of every word you say, whether you remember His presence or not; therefore, speak the truth always and on all occasions, great or small: you are a Christian, your word ought to be enough and render an oath unnecessary. Untruthfulness of every kind, whether it injures our neighbour or not, is forbidden by Jesus Christ in the Sermon on the Mount.

CONCERNING RETALIATION.

38–42. *Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.*

These words are difficult of explanation. They cannot mean that evil dealing is not to be put down, and that violent and dishonest people are not to be brought to justice; otherwise society would fall to pieces. What then does our Lord mean? He appears to be putting a check upon the passion for revenge, and to teach us to strive to rise superior to all personal feeling in the way of retaliation against those who may outrage us. When our own personal desire for revenge is laid low, we may lawfully wish that justice may be done to offenders, in their own interests and in those of society.

Neither in the concluding words are we bidden to give alms indiscriminately to every beggar, for in so doing we should very often encourage idleness, and even vice. On the question of indiscriminate charity see Bishop Butler's words, quoted on pages 175, 176. The spirit of our Lord's words may be carried out, not in sternly refusing to listen to every appeal which comes to us, but in taking some real pains to distinguish between the deserving and the undeserving, and in making some honest effort to relieve the former according to our ability. A self-sacrificing and painstaking generosity is far better than a careless and indiscriminating prodigality: in the first there is a call upon moral effort, in the second there is no such call.

THE TREATMENT OF ENEMIES.

43–48. *Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.*

The command "Love your enemies . . . ." is the greatest precept of Christianity in its relation to mankind. Obedience to the precept is possible because of our Lord's example, and because of His grace.

To become perfect is to follow fully the example set by Jesus Christ, and to become like unto Him, whose character is the perfect character of God. We believe that if we honestly strive to possess the character of our Lord and to imitate His life, we shall eventually by His Spirit reach perfection in the life to come. The only thing we have to fear is the abandonment of effort to be good.

THE RIGHT MOTIVE IN GOOD WORKS.

St. Matt. vi. 1. *Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.*

The conduct of the Christian in all departments of religion—whether relating to God, as in prayer; or to others, as in almsdeeds; or to self, as in self-discipline—is to be regulated by a right motive, namely, the desire to please God alone. We are to practise righteousness in such a way as to gain the recognition and approval of God Himself.

CONCERNING ALMSDEEDS.

2–4. *When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.*

See pages 166, ff.

CONCERNING PRAYER.

5–8. *And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that*

they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

Our Lord's caution applies to ostentatious and mechanical prayer—and to private prayer in particular. We do not pray to inform God of that which He already knows; but because He desires us to hold communion with Him, and to acknowledge our dependence upon Him, and His ability to supply our needs and to do all things.

See pages 177, ff.

THE MODEL PRAYER.

9–13. *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.*[1]

[1] For a brief exposition of the Lord's Prayer, see *The Catholic Religion*, pp. 305, ff.

GOD'S FORGIVENESS CONDITIONAL.

14, 15. *For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

Our Lord here emphasizes what He has previously taught in the Lord's Prayer, namely, that our forgiveness at God's hands is conditional on our forgiving our brethren in cases in which they have sinned against us. He who refuses pardon to another, denies it to himself.

CONCERNING FASTING.

16–18. *Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.*

See pages 199, ff.

EXHORTATION TO UNWORLDLINESS.

19–24. *Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and*

steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

To make the glory of God and the desire for His approval the ruling passion of life results in perfect freedom from anxious care. To live a life inspired by such a simple motive is to lay up treasure in such wise that no earthly calamity can rob us of it. Anything and everything done with the clear intention of pleasing God is stored up above, and one day will meet with its due recognition and reward. Single-mindedness, or the acknowledgment of God in all things, is that which gives light and force to life on earth. "A double-minded man is unstable in all his ways" (St. James i. 8). He who tries to serve God and the world or riches at the same time, simply tries to do the impossible. A man cannot walk on both sides of the street and in opposite directions at once.

God will have all our service or none of it. "Thou shalt have none other gods before (besides, *marg.*) Me" (Exod. xx. 3).

THE DIVINE PROVIDENCE.

25–34. *Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you. Be not therefore anxious for*

the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

In the verses preceding the above passage, our Lord teaches the secret of freedom from anxious care: it consists in simple and whole-hearted devotion to God. Our Lord says in short—'Do the thing which is right, and leave yourself in God's hands; He will take care of you.' Nothing can really hurt him who in his daily life puts God first and foremost. Sin is the only thing which can harm us. Sin is the only thing for which a good Christian cannot thank God; and no one need sin unless he likes. "Who is he that will harm you, if ye be zealous of that which is good?" (1 St. Pet. iii. 13). We are encouraged by the Apostle to cast all our anxiety upon God, for He careth for us (1 St. Pet. v. 7); and we may do so with confidence so long as we are trying to do our duty. We are to meet trial day by day as it comes, and put aside all gloomy forebodings as to the possible trials of the morrow.

CONDEMNATION OF THE CRITICAL TEMPER.

St. Matt. vii. 1–5. *Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but*

considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

The judgment which our Lord here forbids is not so much the judgment of the conduct, as of the motives of others. God, the Supreme Judge, alone can read men's motives aright. And in judging the conduct of others we are forbidden to be harsh and censorious. We are to make allowances for others; otherwise, we cannot hope that God will make allowances for us in the day of account. In any reproof or correction which it may be our duty to administer we are to "show the kindness of God" (2 Sam. ix. 3).

In being severe with ourselves, whilst we make the best of others, we are following the teaching of our Lord. People who are quick to find fault and ready to criticise, should first look within: they will probably find some fault in their own hearts far greater than that which they are so eager to condemn in others. A blind man is obviously the last person in the world to undertake to remove a speck of dust from the eye of another man. It is so easy to be busy with our neighbours' faults, and yet to be blind to our own.

THE CUSTODY OF HOLY THINGS.

6. *Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.*

Our Lord here, as elsewhere, urges Christians to act as He acted. He observed much caution and considerable reserve in communicating religious truths — veiling His teaching under parables, and speaking the word "as they were able to hear it" (St. Mark iv. 33). We are not to drag holy things through the mire. The innermost truths and the high privileges of the Church are for the initiated, and not for the vulgar mob. In endeavouring to influence others, the first point is to settle how far they are capable of understanding and appreciating what we offer to them. A great harm is done by forcing the truths and privileges of the Church upon unprepared, indifferent, or unwilling people. The appetite for holy things must be there before we attempt to satisfy it.

PROMISES TO PRAYER.

7–11. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a*

loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?

"Ask, seek, knock"—such words describe the earnestness necessary in him who would pray effectively. In order to encourage such earnestness in prayer, our Lord sets before us in a touching light the truth of the Fatherhood of God. Since God is our Father, we may rest assured that He grants or refuses our petitions in accordance with His love and wisdom, and so for our truest benefit.

CONSIDERATENESS.

12. *All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.*

In these words we have a golden rule for the regulation of human conduct. Our Lord said, similarly, on another occasion, "Thou shalt love thy neighbour as thyself" (St. Matt. xix. 19).

THE NEED OF MORAL EFFORT.

13, 14. *Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that*

enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

As the dead fish floats without effort down the stream, and the living fish swims with effort against it, so it is with the evil and the good amongst men. By the wide gate and the broad way is signified a course of living marked by the absence of effort or difficulty. Consciousness of moral effort is a sure proof that we are on the path to eternal life. To follow inclination as opposed to duty, and throw in our lot with the majority, is to come to spiritual ruin. To follow duty as opposed to inclination, and side with the minority, is to come to life. Obedience to the teaching of our Lord, laid down in the Sermon on the Mount, makes large and continual demands on moral earnestness.

MORAL CHARACTER THE TEST OF THE TRUE TEACHER.

15–20. *Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth*

good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

Any system of religion, which produces in its disciples a character different from that which the Sermon on the Mount exhibits, is a bad system. And every teacher, whose doctrine goes counter to that taught by our Lord in this Great Discourse, is a false teacher. He also is a false teacher who says, and does not. The genuine teacher of Christ's doctrine is one who lives as he teaches, and who never tells his hearers to do that which he does not endeavour to do himself.

THE DIVINE JUDGMENT ON MORAL UNWORTHINESS.

21–23. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

In the eyes of our Lord there is nothing so deadly as hypocrisy. Nothing in the way of outward profession can be acceptable to God unless accompanied by obedience in all things to His holy will. No amount of active philan-

thropy can atone for the absence of personal religion. Nothing can make up for lack of holiness, "without which no man shall see the Lord" (Heb. xii. 14).

PERMANENT STABILITY THE RESULT OF OBEDIENCE TO OUR LORD'S TEACHING.

24–27. *Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.*

The only stable foundation of a truly religious life is the whole-hearted devotion to the Person of Jesus Christ, and the full obedience to His teaching. He who honestly and perseveringly strives to live according to the doctrine and example of our Lord, in humble reliance upon His grace—he alone is safe, and shall never be moved.

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